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THE
✓ MISSIONARY CHRONICLE:
CONTAINING
THE PROCEEDINGS
OF THE
BOARD OF FOREIGN MISSIONS
AND OF THE
BOARD OF DOMESTIC MISSIONS
OF THE
Presbyterian Church:
AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

VOL. XVI.

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FOREIGN MISSIONARY CHRONICLE.

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MARCH, 1848.

No. 3.

Board of Foreign Missions.

China: Ningpo Mission.

JOURNAL OF THE REV. WALTER M. LOWRIE.

Concluded from page 6.

*The Summer of 1846, marked at Ningpo
with many calamities.*

The publication of this journal was suspended, to give place in our last number to the painful intelligence of its writer's death. It is now inserted as probably the last communication from his pen in our columns.

Some of the matters herein described have been mentioned in communications from other brethren, already published. They are here presented at one view; and they convey an affecting impression of the condition of the heathen. Providential events of an afflicting kind are certainly not sent upon the pagan only; but their terror is taken away from the follower of Jesus, and a holy consolation is ministered to his heart in the hour of sorrow, by the blessed Gospel. The poor pagan, however, knows not its light nor its peace; and see what evils he feels and fears in his darkness! He deserves to suffer them. They are punishments of his sins. True; but do we deserve a better lot? And having obtained mercy from God, shall we not deeply pity our poor fellow-traveller to eternity? Shall we not pray for him, and use what means God may enable us to employ, that he may rejoice in the glorious liberty and hopes of the children of God?

The summer of 1846 is likely to be long memorable in Ningpo, on account of the many calamities, some real and some imaginary, with which it was accompanied. The last number of this journal gave some notices of one of those evils, the panic on

account of poisoners. In this number I propose to notice several others of which I took notes at the time. The year has been fruitful in terrors, and some were so wide-spread that it was impossible to collect all the facts, or a tenth part of the reports concerning them. Some of us heard one set of stories, and some another, and even contradictory statements, which must account for some of the discrepancies between the following sketch and some others that you may have seen.

The month of April was distinguished by a season of unusually rainy weather. There were but one or two fair days in the whole month, and most of the time the rain fell in torrents. It is in the month of April that the rice is transplanted, and though some rain is required for this purpose, a superabundance is a great evil, which was the case this year. In consequence of the rain the officers of the city, about the middle of the month, appointed sacrifices, and, by way of further propitiation, ordered that for the space of seven days no swine should be slaughtered for food. This is called the *Kintoo*, or prohibition of slaughtering, and is frequently resorted to in times of distress. But their miserable idols did not hear their prayers, and, as a last resort, about the end of the month, some of them were put out in the rain! The rains ceased soon after this—and the people continued mad on their idols.

During the month of May but little rain fell, and the weather became rather warm, though not oppressively so. The summer of 1845 had been so mild and pleasant that we did not think of the weather becoming unusually hot this year. But the

months of June, July and August were dreadfully hot. None of us had before experienced such long continued hot weather. During the three years that I was in Macao, although that place is eight degrees farther south than this, and in the torrid zone, the thermometer never rose so high as it did here day after day, and even week after week. Some houses and some situations were much hotter than others. My house being in a favorable situation for the wind, was perhaps as comfortable a house as any in Ningpo, and several others were much warmer. The sitting-room of my house had a ceiling to it, and a fresh current of air all the time, and yet during those three months the thermometer, in the middle of the day, commonly rose above ninety degrees, and on eleven different days it stood for several hours above ninety-eight degrees. This was in the coolest place in the house; in the open air, and when exposed to the sun's rays, it rose rapidly to 130 degrees and higher. You may imagine that it is not very conducive to comfort to be breathing an atmosphere *hotter than the temperature of one's own blood*. The winds came in like blasts from a furnace; and if the windows were shut to keep out the hot air, the beating of the sun on our roofs made the houses like so many ovens. The lightest clothes were a burden, and we seldom ventured out of the house except in the morning or after sunset. As might be supposed this weather was very trying; several of our number found it very hard to endure, and some were made quite sick by it.

From the experience of the past summer we have been completely convinced that good houses are indispensable to health in this climate. We are at present all living in Chinese houses, which are not made for constitutions like ours. The low rooms, and thin roofs and walls are miserable defences against the heat of such burning suns. It is true we are not likely to have many summers so hot as the past, for even the natives spoke of it as "extraordinarily hot;" but we shall have them occasionally, and houses built under our own inspection might be so arranged as to diminish much of their oppressiveness.

Next, added to the oppressiveness of the heat, was the fearful drought. I have spoken of the abundant rains of April. They were followed by a four months' drought which (like Pharaoh's lean kine) devoured up every remembrance of the preceding rains. During the months of May, June, July, and August, but one copious shower fell; and, most of the time, the heavens over us were as brass, and the earth as powder and dust beneath our feet. Clouds sometimes sailed over our heads, or gathered on the hills around the city, and sometimes the thunder and a few drops of rain excited our hopes, but they passed away again, and more than once I have heard natives of the place say, as they saw them disappear: *Teen puh kung lo yu*,—"Heaven is unwilling to drop rain." Vegetation suffered exceedingly. The deepest canals were drained dry in the vain attempt to supply the wants of the growing rice crops. The canals being dry the internal navigation of the country was in great measure stopped. The water was nearly all drawn out of the wells and reservoirs, and in some places water was "sold for money," and there was actual distress for want of it. Deep anxiety sat on many faces. Public processions were appointed in honor of the gods, and the officers of the city, on two or three separate occasions, issued the *Kin-too*, which was last observed so rigidly that for nearly a month a pound of pork could be obtained only by stealth and previous arrangement.

In my journal of August 17, I find the following entry:

"The drought still continues with unabated severity. No rain of any consequence has fallen for nearly three months, and the summer has been one of unusual heat. The consequence is that the water in the canals is nearly all dried up, navigation is greatly impeded, and in some places totally stopped. The first crop of rice is scant, and it is doubtful whether any amount of rain would now save the second crop. In some places the people are in distress for want of water to drink, and those in the city who have not stored up a sufficient supply of rain-water are obliged to buy water for daily use, at a price that interferes materially with the

small gains of the poorer classes. In consequence of all this there is great distress throughout the land, and the people are flocking to the temples, and forming processions to beseech the gods to grant rain. The country people and farmers who suffer most are the most earnest. To-day I met one of the processions just come in from the country, which must have numbered several thousands of persons. It consisted of farmers and their sons, whose bronzed skins bore witness to their daily occupations, and whose melancholy faces showed they were in earnest. I have seldom seen so many really sad countenances. Nearly every person bore a long bamboo with a few withered leaves on the end, and a napkin or colored cloth attached to the middle. There were also sedan chairs, lanterns, a ship, and an idol god in a chair, with a table and a smoking incense vessel before him. Gongs, and cymbals, and drums were beaten, and conchshells and trumpets were blown. A curious feature in the procession was the way in which the windows of the sedan chairs and sides of the lanterns were made. Across the frames were stretched large cobwebs, with natural flowers stuck on them, so that they looked like very fine embroidered gauze.

"When shall we have rain? It assumes a very serious aspect now, that for so long a time we have had none."

As if the real evils of the heat and drought were not enough, the people added others from their own folly and superstitions. I have already spoken of the alarm caused by the report of poisoners. This foolish story gradually died away during the month of July, but was succeeded by another equally appalling, of which the following extracts, entered in my journal at the time, will give some account:

"August 1, 1846. There has been no little excitement here for a few days past on account of a supposed visitation of evil spirits. It seems that some persons living in the main street were awakened a few nights ago by a great noise, as though a large body of disorderly men were marching and carousing through the streets. On looking out, however, nobody was

seen, and the conclusion drawn was that the noise had been caused by *che jin*, paper men.* The story spread, and it was speedily reported that there were three thousand evil spirits, that they had been to Yu-yaou and Funghwa, and have now come here, and will soon visit Chin-hai and Chusan. Of course they can have come for no good purpose, and to drive them away gongs and drums have been beaten and crackers fired for several nights, filling the air with a deafening noise for hours together. This has caused a great demand for gongs, and it is said that the gong shops in the city have disposed of nearly all they had on hand. In default of gongs brass kettles are supposed to be nearly as efficacious. Strips of yellow paper with four mystical characters, whose sound and signification no one pretends to know, have been sold by myriads, and pasted up over every door and window, hoping to prevent the entrance of the evil spirits.*

"The reason for beating the gongs is thus explained: There are two great principles called the Yang and the Yin, under which all substances material or immaterial are supposed to be arranged. These two are in perpetual opposition, and if either one of them attains too much ascendancy great confusion is the inevitable result. It so happens that the evil spirits

* These paper men seem to hold the same position in the superstitions of China that the "familiar spirits" held in the times of the Old Testament, or the "evil spirits" under the control of conjurors and witches of our own and other Christian lands. In the History of the Three States, which is probably the most popular book of light reading in the Chinese language, is the following notice of them: "When the battle began Chang-paou commenced his magical arts, whereupon arose a great tempest of wind and thunder; the dust flew about; the stones rolled over; a black cloud overspread the heavens, and, as it revolved, men and horses came down from above. Thereupon, at a convenient place, Heuenteu gave the signal, and his men poured out the mixture of the blood of swine, sheep and dogs, previously prepared. By doing this the power of the magic spell was broken, and nothing was seen in the heavens except paper men and straw horses rapidly falling. The wind and thunder ceased to sound, the sand and stones became quiet again, and Chang-paou, seeing his schemes confounded, turned his head to flee, and his followers were defeated with prodigious slaughter." In the colloquial dialect of Ningpo *che-jin* is changed into *tsz' ang*, and may be expressed in English either by witches or evil spirits.

* One or two of these papers are herewith sent for the Museum, in the Mission House.

which cause all the present disturbance belong to the Yin principle, while the sound of brass vessels belongs to the Yang. By beating the brass vessels the Yang principle will be enabled to resist the too great ascendancy of the Yin, which is shown in the present incursion of evil spirits, and thus it is hoped order will be again restored. Great excitement prevails in the city, and all the higher officers are going in state to the temples to pray that the evil spirits may be driven away.

"August 3. We were aroused shortly after three o'clock, A. M., by an earthquake. Having been sound asleep it was some moments before I became aware of the real cause of the disturbance. There was a dull heavy roaring in the air, coming from the north-gate of the city, and the roof of the house moved as if being gradually lifted off by a strong wind. Thinking it was a strong wind, I was about to get up and close the windows, when I perceived that the bed and the whole house were moving from end to end. Jumping up, and going to the window, I observed that the motion still continued, and being now sensible of what it was, and fearing lest the house should fall, I ran down stairs and out of doors, and called to my people, who were all awake, to come out. The motion, however, had ceased before I got out. All this took up probably less than a minute, though how long the shock might have lasted before I was awaked, I do not know. The consternation that prevailed in the city was indescribable. Owing to the rumors and panic caused by the fear of the evil spirits, many people have been sitting up for several nights past, and when the shock came it was so violent that even the sleepers were awakened, and the universal idea was that the evil spirits were coming to take the city by storm. The inmates of the house next door to mine set up a terrific shriek, and in an instant the whole city, with its quarter of a million of inhabitants, rang with the beating of gongs, the firing of rockets and crackers, and the shouts and crying of men in terror. To increase the alarm a bright falling star shot from the zenith to the north, leaving a long train of light behind it, and to many terrified imagina-

tions it doubtless seemed as if the Yin and Yang principles were wrapped in endless confusion, and heaven and earth about to end. The noise and beating of gongs continued so long and loud that it was impossible to distinguish any other sounds. I regretted this, for once or twice I fancied there was the same dull, heavy roar that struck me on first awaking, and the Chinese, thinking it was the shouting of the evil spirits, cried out, "There they are! They are coming!" It may have been, however, only the blended sounds of rockets and gongs, and the cries of men in terror as they rose over the night air. It was with difficulty I could prevent even my own servants from joining in the uproar, and one of them asked me, with a trembling voice, "Teacher is this the evil spirit's coming?" Many cried like children when in fits of the extremest terror. It was a solemn thought to think: if such the terror occasioned by a single shock of an earthquake, what will it be when the heavens and the earth shall pass away with a great noise?

"August 9. In consequence of the earthquake, and especially the strange sounds accompanying it, the belief in the presence of evil spirits has taken a still firmer hold on the mind of the people. Multitudes of them have prepared green branches of trees, supposing they would be of use in warding off the invisible foes, and the most absurd rumors are abroad as to the cause of this visitation. Many attribute their coming to the Roman Catholics, who are about rebuilding the chapel which they possessed here in the reign of Kanghe, while others attribute them to the Protestant missionaries.

One of our missionaries lives in the western part of the city, and the people around him look with much suspicion on him and on his wife. Among other things, they have it reported that when he and his wife walk on the wall of the city near his house, in the evening, they carry a bottle containing a number of these invisible people with them; it is further reported, that when they take out the cork a number of evil spirits, of different sizes, come out and kneel down to receive his commands, and then, on a signal, disperse themselves over the city. Another of our missionaries

is reported to have forty-nine of the evil spirits under his control, and some of the worthy citizens who have seen me walking on the wall about sunset, have reported that they saw a long white devil walking there. All this is very unpleasant; the people are becoming excited and alarmed, and if they were at all of the disposition of the mobs in Canton, it would not be difficult to arouse them to wreak vengeance on the few defenceless foreigners here, whom they suppose to be the occasion of their calamities. One immediate effect has been, quite to break up my soirees on the wall. I had been in the habit, for some weeks, of sitting down to enjoy the cool breeze at twilight, on the wall near my house, and very frequently had quite a little congregation of the people to talk to, and converse with on religion and general topics, but now, when I sit down there, not one comes near me.

"The sound of a shaken leaf terrifies them. My next door neighbors heard their paper windows rattling last night, and supposing the evil spirits were coming, they commenced the usual shrieking, shouting, and beating of gongs, much to my discomfort; and there is scarcely a night in which I am not waked several times by the noises around. Last night and to-night are perhaps the crisis of the affair, for there is a report abroad, that six persons of particular classes, will die to-night, if they happen to fall asleep. In consequence of this, all belonging to those classes (such as were born under the influence of certain constellations,) sat up all last night, and will sit up all this night, fearing that if they sleep, they will be of the number of the six that must die.

"Verily, 'gross darkness covers the people.'

"August 21. The rumors about the evil spirits have taken a firmer hold than ever of the people's minds, and the most ridiculous stories are in circulation. Some men have had their queues cut off at night—of course by the witches, and the people are becoming excited. The drought still continues; we have been tantalized by clouds, and a drizzling mist, yesterday and to-day, but they are clouds without rain. The delusion about the witches has spread all over the province, and it is

everywhere attributed to foreigners. Placards have even been posted up at Ningpo, saying that there will be no peace here till the foreigners are extirpated. My teacher went home a few days ago, and found his family in the greatest distress. He had not gone home for nearly a month, and they thought I had either locked him up, or bewitched him that he could not go. When he laughed at his neighbors for their folly in believing in the spirits, they said, 'Oh yes! you are eating the bread of the foreigners, and it is very well for you to say so.' One of Miss Aldersey's adopted orphan children died a few days ago, and the common report is that she murdered it. It is common here to keep the dates of people's births in the temples for astrological purposes. It has been reported that some foreigners have been copying these registers, and that all whose names are copied will surely die. In consequence great numbers of the people have gone to blot their names out, lest the foreigners should lay schemes against their lives.

"August 22. A little rain last night and to-day supplies us with water to drink, and is very reviving to the crops and hopes of the people. But still there is not enough to fill the canals even partially.

"August 25. As a last resort to drive away the evil spirits, a procession has been got up in honor of Kwan-te, the god of war. Two companies of it went past my house on the wall to-day, in one of which the god was carried along in great state, in a chair upborne by eight bearers. There were dragons, lanterns, gongs, etc. etc.; as in other processions; firing of crackers, and guns and noises of all kinds. Two or three companies of soldiers formed part of the procession, marching in beautiful disregard of time and order. The neighboring foo city of Shaou-hing having been cleared of evil spirits by a procession in honor of Kwan-te, the people of this city are induced to seek deliverance in the same manner. How dreadful to see them so given up to idolatry! I was deeply pained as they passed my house, bearing their earthen gods, and performing their silly rites. Oh Lord, how long?

"August 26. The procession is still kept up, going through nearly every street

in the city. As the neighborhood around my house seems to have been particularly infested with the evil spirits, probably on account of my being here, a second detachment came past my house after eleven o'clock at night. The effect of the numerous lanterns was very pretty, but it is sad to see such worship paid to men. This Kwan-te flourished about sixteen hundred years ago. He is one of the three great heroes in the San kwo che, or History of the three States, and was a native of the department of Shaou-hing, which borders on Ningpo.

"Nothing was heard of the evil spirits after the procession. The people having full confidence in the power of Kwan-te, their imaginations were at rest, and the evil spirits departed!

"Sept. 4. Rain at last! More rain has fallen to-day than all that has fallen since the first of May. It is a great blessing. 'He sendeth rain on the just and on the unjust.'

"Sept. 5. In consequence of the rain the *kin too*, or prohibition of slaughtering animals for food, after being in force for several weeks, has been withdrawn. Images of the gods from all the different temples had been collected at one place, for the convenience of the chief officers of the city, who went there daily to pray to them altogether to send rain. In consequence of the rains, they have now been all taken back to their respective temples.

"October 3. 'It never rains but it pours.' The long drought of the summer has been followed by a month of rains, nearly as fatal to the hopes of the husbandman. The canals are full and overflowing and the fields are flooded. Withal it is cool, and it is now doubtful whether the crops will ripen. The first crop was short, and the second crop, after being withered by the drought and nearly drowned by the rain, is not in a condition to come to maturity in the moderate and cool weather now coming on. A plain looking man, in the ferry boat, as I crossed over to-day, was expressing his belief that the gods pay no attention to what is done on the earth. 'In the spring they heard not the prayers for dry weather. In the summer they heard not the prayers for rain.

Now it is raining too much. I believe that heaven rains just to please itself.'

"Nov. In consequence of the cool weather, but a very small portion of the second crop of rice was worth any thing. In many fields the farmers did not attempt to gather it."

If this article were not already too long, I could add several reflections here; but your readers find in the facts above stated sufficient food for many thoughts. I have sought to give the facts as they occurred here, adding my own reflections or feelings, only to show how they appeared to us who were on the ground at the time.

W. M. L.

January 7, 1847.

China: Amoy Mission.

JOURNAL OF THE REV. JOHN LLOYD.

Chinese Eclectics, a sect rejecting Idolatry; their Doctrines and Observances.

May 14, 1847.—It seems that there is a sect of religionists in this region who reject idolatry. It is probable that this sect has its ramifications in all parts of the empire. They seem to be a kind of Eclectics, that is, they have selected the better parts of the various religious systems of China, and have combined these selections into one system to which they adhere. If this system really contains the moral precepts and doctrines which they claim for it, we cannot avoid an acknowledgment of its excellence. But it lacks the one thing needful. It knows nothing of the gospel, and, consequently, the lustre of its excellence is greatly tarnished. This sect is not of recent origin; but I am not informed when it took its rise. I obtained my first definite knowledge of its existence to-day from the son of my landlord. . . .

I gathered the following particulars from this young man, who himself is a member of the fraternity, and whose gravity and sobriety inspired me with some confidence in the statements which he made. Their object of worship is heaven and earth. What peculiar ideas they have of this divinity I did not learn, but from the manner

in which the young man spoke of him, and from the fact of his often applying the term Siong-ti, or high-ruler, to him, I inferred that more than the mere notion of inert matter entered into his conception of this being. They often worship this divinity in the open air. They kneel in his presence, offer prayer to him, make confession of sin, beseech him for blessings, ask him for food to eat and raiment to put on, but never seek riches and honor at his hands. Their precepts forbid the destruction of animal life and the use of animal food; hence they live solely upon a vegetable diet. Their doctrines forbid the worship of idols and of ancestors, the belief of geomancy, necromancy and divination, the marrying of more than one wife, the keeping of concubines, the use of wine, tobacco and opium, murder, want of chastity, deceit, dishonesty, lying, covetousness, theft, disobedience to parents, waste of time in looking at theatrical plays and such amusements. There are several hundreds of this sect residing in Tong-au, Amoy, and some of the adjacent villages. They have religious teachers and public halls in which they meet to receive instruction. In Tong-au there are two such halls, one for males and one for females; each hall is supplied with a teacher. Females enjoy the instructions of a female teacher.

The young man from whom I obtained all this information stated that the male teacher at Tong-au is a learned man, who spends his time in devotional exercises, study, and imparting instruction to his people. He is ascetic in his habits. One of his pupils or disciples carried a quantity of our books to him. He was delighted with them because they agreed so well with his own doctrines. There is a hall in Amoy, but the teacher is an ignorant man and seldom imparts instruction, and hence the place is not much resorted to by the sect. It seems that the teacher, and even some of the disciples, do not marry. The rules of the sect do not forbid marriage, at least in the case of the private members; those who abstain do so of their own accord.

Such is the sum of the information which I obtained in regard to this peculiar sect. What amount of confidence ought to be placed in this young man's statements

it is difficult to say. The existence of the sect is doubtless a fact, and it is probably true that their system is as above represented; but whether the members strictly carry out the principles of this system to their full extent admits of doubt. Time will put us in possession of additional facts, and then we shall be better able to form a correct judgment of the character of this class of the Chinese population. One thing, however, may be said of them, and that is, that they furnish us with no hopes that the Gospel will spread among them any more rapidly than among the other portions of the population. We have already observed that they have high notions of their morality. This will interpose as formidable a barrier to the entrance of true religion into their hearts as the superstitions of idolatry itself.

A procession in honor of the goddess of sailors—Chapel service; requests for books—Another procession—An ignorant audience—A theatrical play.

May 18th.—For the last two or three days there have been large audiences in the chapel. Many listened attentively to the truth, and it is to be hoped that the good seed thus sown may fall into some heart prepared to receive it, and spring up and bear fruit to the glory of God. An idolatrous procession passed along the streets to-day. It was not large but superior in display to most processions seen in this city. Many richly dressed men were in the ranks. The musicians and bearers of the idol-chairs were finely dressed in peculiar garments. The whole was got up in honor of the goddess of sailors. It seems that once in every three years an image of this heathen divinity is brought over from the island of Formosa and taken to her birth-place in order to "invite fire." The procession of to-day was connected with this triennial event. Several days ago the junk with this idol on board came into harbor. It has since then been decorated with a profusion of ornamental flags, and certain idolatrous rites have been performed on board. To-day this idol was brought on shore amidst the thunders of artillery, and carried, in procession, through the streets of the city. For some days to come this image will be

honored with theatrical exhibitions and with superstitious adoration. After which it will be carried onward in its course towards the native place of the goddess of sailors. The inhabitants of the large city of Choan-chin, through which it is to pass, will meet it with demonstrations of joy similar to those now manifested by the people of Amoy. The expense of all this idolatrous display is paid by the merchants who trade with Formosa, and who by their present zealous regard for this idol divinity suppose they are securing the blessings of prosperity upon the trade in which they are engaged. These poor deluded men, although they go down to the sea in ships and do business in the great waters, and thus see the works of the Lord and his wonders in the deep, yet they put their trust in graven images; and look to the workmanship of their own hands for help in time of trouble!

May 24.—Large and attentive audiences have been present in the chapels for several days. May the truth presented to the minds of the people take fast hold upon their consciences, and give them no peace till they find it by faith in Christ!

After the meeting, which was conducted to-day by the teacher U., was closed, a number of intelligent looking men from the city of Chiang-chin accompanied me to my room in order to obtain books. They were very eager to secure, each for himself, one copy of every kind of tracts on hand for distribution. As soon as I had given each a copy of one tract they would immediately ask if there were not some other kinds in my possession, and would not suffer themselves to be put off until they were fully supplied with one of every kind. They then took leave, saying that they would take good care of the books and examine their contents. May the Lord of the harvest incline them to do so!

A procession in honor of the god of physicians passed to-day. Many young men with their faces painted in horrid style rode on horseback. One of them had a large living snake twined around his neck. He looked like some evil imp just escaped from the regions of darkness.

May 25.—Had an attentive company of the lower class of people in the chapel

to-day. Many of them were very ignorant. It was difficult to convey any truth to their minds. At first they seemed to understand me, but upon inquiry I found that they did not. I labored hard by means of various simple illustrations, to convey to their minds some idea of our relation to God as sinners and of our need of a Saviour. At intervals I asked them if they understood my explanations; sometimes they replied that they did, at others that they did not. This was very discouraging, but the consideration that they had souls constrained me to make additional efforts to instruct them. They listened well, and whenever any one of the small company caught my meaning he would immediately explain it to the others. In this way sacred truth was communicated. Afterwards when the subject of the folly of idolatry came up they seemed to have no great difficulty in comprehending my meaning. This is easily accounted for; they are familiar with idolatry and with the usual terms employed in speaking of the whole system, but of the doctrines of the cross they have heard little or nothing, and hence they find it a great difficulty to understand the broken and imperfect language, in which we attempt to communicate these solemn mysteries to untutored minds.

May 31.—A great theatrical play came off in front of the adjoining temple to-day. The other day a common Chinese packet boat carelessly ran foul of the cable of a junk at anchor and did some damage. At the time the affair threatened to grow into a regular row among the sailors, but this was quashed and the whole matter was referred to a set of arbitrators for adjustment. The referees mulcted the packet boat in a play. The grand exhibition of to-day is in payment of this fine. The stage was large and the actors numerous, and, though the day was lowering and wet, yet a large number of spectators lined the streets to gaze upon the theatrical display.

*Siam Mission.*EXTRACTS FROM A LETTER OF REV. S.
MATTOON.*The Missionary Field in Siam.*

The Rev. S. Mattoon, writing at Bangkok, July 12, 1847, gives the following view of the field of missionary labor in which his lot has been cast. These statements present clearly the duty of prosecuting and enlarging the Mission in Siam:

In the remainder of this sheet I will give you, as far as I am able in so short a space, the condition and wants of this field.

And, in the first place, I remark that the field is open to the preaching of the Gospel. In this city, with its hundreds of thousands of inhabitants, our presence is welcomed, and we are permitted to pursue our work as freely, though, of course, not with the same advantages as at home. Perhaps there is no heathen country under native rule where the missionary finds so little open opposition to his labors. Many of the princes and nobles are our personal friends, though I fear they are far from being the friends of Christ and his cross. It is true that all this depends in a great measure upon the will of one man, and he could at any moment forbid the distribution of our books and the preaching of the Gospel. But the king's heart is in the hands of God, and He can restrain it, and permit us to pursue our labors.

There is room in this city alone for a much larger number of missionaries. Those now in this field, were they all familiar with the language, would be wholly inadequate to the work. There are in this city, from all evangelical denominations, but three ordained missionaries to the Siamese, and one of these but just commencing the study of the language. Add to these a type-founder and a physician, the physician not yet acquainted with the language, and you have the whole present force of the Siamese Mission. There are also in this city two missionaries to the Chinese. What are these among so many? But the field is by no means confined to this city. Whether missionaries will be permitted to reside in other portions of the kingdom, I presume

will not be known till the experiment is made. Romanists are permitted to reside in other places, and they have stations in several of the principal towns out of Bangkok. But the kingdom is everywhere open to itinerating labors, and perhaps no country presents more advantages for this kind of labor than Siam. Its numerous rivers and canals intersecting all portions of the country render it easy of access. And you may travel in your private boat with little expense and little fatigue.

But the question may arise, Is the field one that gives promise of success? God only can grant success in any field. And our duty appears plain, when He has opened the door for the preaching of the Gospel. However barren the soil, we must sow the seed and trust God to quicken it to life. Duty belongs to us; success to Him who giveth his Spirit to whomsoever he will. But we have, I think, no evidence that God is less willing to bless this than other fields. Those who have been long here think that they can see plain indications of an advance towards the truth. To say nothing of the few who we trust have been converted, some of whom we believe have already passed into glory, a great amount of preparatory work has been done, and an influence for the truth exerted upon the minds of many that can never be removed.

The number of Siamese who can read understandingly is greater than I had supposed. It has greatly increased without doubt since the introduction of printed books by the missionaries. It is now quite common, and, it is said, more so than formerly, to find females among the laboring classes who can read intelligibly. Religious books are eagerly received, sometimes, no doubt, to gratify merely an idle curiosity. But many of them are carefully read, as is shown by the knowledge which the readers have of the contents of the books read. The missionaries make a rule, whenever it is practicable, of requiring some account of the contents of a book before giving a second. In this way they often have the satisfaction of knowing that their books are read and understood.

Another sign of progress is found in the fact that many more than formerly call at

the houses of the missionaries for the books, and are usually willing to listen to explanations concerning their contents. The daily calls for books at this station alone for the last month have averaged more than ten. A few days since I called at the study of the brother who has the charge of distribution for the afternoon, and found him surrounded by ten young priests, to whom he had been explaining the Gospel, and who were then giving an account of books they had read. About half had read, and could give a satisfactory account of what they had read. The others received books for the first time. The next afternoon there were thirty-five calls for books, two companies of ten each, who listened to conversation as long as the missionary thought it profitable to converse with them. But I cannot pursue this subject farther at present.

Will the Church allow her mission in this field to languish for want of laborers? To us, who are in it, it is an interesting field. What God has in store for this people we know not, but we hope he has here a chosen people. We trust that the churches who have sent us forth are earnestly praying that the special influences of the Spirit may accompany our labors; but if these prayers should be answered in a general awakening, for which the people are now in a great measure prepared by the dissemination of the truth, the labor which would be thrown upon those in the field would be too great for their strength. Whether in the wise providence of God we are called to sow the seed, or reap the harvest, we need a large increase of laborers. Who will come to our help?

I have only spoken of the Siamese. I might plead for nearly one hundred thousand Peguans in this kingdom, gathered in some of the best portions of the country; an interesting people retaining their own language and literature, and who have none to proclaim the everlasting Gospel to them. Would it be asking too much of our church to send *one man* to labor for the benighted Peguans? And is there not some physician who, for the love he has to the souls and bodies of his fellow-men, will come to the help of our brother in that department? He is toiling alone, with his heart and hands full, but

his strength has been graciously sustained thus far even beyond our most sanguine expectation.

I would not ask that you should re-trench your labors for India, China, Africa, and the destitute of our own land; but while the efforts and prayers of the Church should be redoubled on behalf of these interesting fields, ought not more to be done for Siam? If the Church felt as she ought the worth of souls—if she would keep constantly before her the amazing realities of that judgment day to which she and the heathen are bound, would she not do more for their salvation? With Christian regards to all our friends and supporters, I am yours in the fellowship of the Gospel,
S. MATTOON.

EXTRACT FROM A LETTER OF THE REV. S.
R. HOUSE, M.D.

*Notices of medical practice among the
Siamese.*

From a letter of Dr. House to his father's family, dated June 16, 1847, we have been allowed to make some extracts. They will be read, we doubt not, with much interest. Such narratives as these show strongly the value of the labors of pious physicians among a heathen people.

... The first week after our arrival, three men came to Mr. H's in great haste one day, saying that their master was dangerously wounded; that one of his servants, who had loved him much, had got angry, and had cut his hand half off. Taking with me what I thought the case might require, Brother H. accompanying me as interpreter, we were soon rowed by the three servants to their master's landing place, a little up the river. On ascending the shed-like room we found the patient lying on a mat; his hand, which had evidently bled profusely, smeared over with some sliced vegetable and resting on a cushion. The wound, made with a sword by a servant who had been smoking gung-ha, (an intoxicating herb too many of the Siamese use), proved to be a deep one, fairly cleaving the palm down to the thumb. You would be amused were I to relate how these grown-up children conducted when I proceeded to treat the case

according to the rules of surgery. I wish you could have seen that well ventilated bamboo parlor; the wounded man lying on his mat; his doctor kneeling by his side; the deep gashed hand; the head servants and children sitting near on the floor; his wives a little in the back ground; thirty or forty servants and lookers-on squatting around at a respectful distance, and all joining with the patient in the cry of "*chep, chep*," (pain, pain,) at every movement that hurt him in the least, and all screaming "mei mei! yah! yah!" (no, no, don't, don't,) whenever I attempted to use probe, scissors or needle. Finding after I had got the last through one side of the wound, he could not be induced to allow me to put it through the other, I was obliged to bring the edges together by a less painful process, and make out with adhesive plaster. It, however, healed very kindly, sad wound as it was; and when afterwards I went to change the dressings, the patient, who it seems was some under officer (civil) in the king's service, proved very grateful and friendly. Expressing myself as much refreshed one day, by some cocoa-nut water, (the milk of the green cocoa-nut,) which, with other fruits was brought for us, I found, on going down to my boat, several young cocoa-nuts had been kindly sent down by one of his servants. Brother H. afterwards improved the opportunity afforded by taking with him on one visit, a good supply of the publications of the Mission, and distributing in the family of the patient, and among those looking on, between twenty and thirty tracts and portions of Scripture. And this was good seed sown on ground where it never fell before.

Another opening soon presented itself: a woman of high rank, who lived near by, sent one of her head servants to invite "the mau" to come and prescribe for her, as she was not very well. We accompanied our guide to her dwelling, or rather collection of dwellings, standing, as all the houses in Siam do, high and dry on posts, even the large open platform of boards in front included. The old lady, a woman evidently of great energy, as well as rank, received us sitting, cross-legged, on the matting that covered the floor of the great barn-like reception room; thirty or forty

servants crouching before her on a lower platform or on the ground. We seated ourselves on the edge of the platform on which she sat. Her case was soon disposed of, being merely a cutaneous eruption on her hands and chin. She then asked for "*nung seu*," (books,) and seemed quite disappointed that Mr. H. had none with him for her. Brother H. promised to send to her and her household a supply by a servant who was to accompany us back. The commandments being mentioned, she wished to know what they were? When the sixth was repeated, "Thou shalt not kill," one of her daughters, who sat near, asked, "If that meant we should not kill animals?" giving Brother H. an opportunity to preach them quite a little sermon on the folly of that precept of Buddhism.

When I was in that part of the city again, two or three days after, this time having no one but Pe-a (the Siam young man Mr. H. is bringing up,) with me as interpreter, I went over to this lady's to see how my prescription had answered. A sister, a serious-faced intelligent woman, was the first to receive us. Her first inquiry was about the forthcoming eclipse, of which a diagram had been sent with the tracts, &c. two or three days before. She wished to know if it would come every year, &c. After a pause in the conversation she said something to Pe-a, very earnestly I thought, and on asking him what it was, he said, "She wishes you to tell her about heaven,"—"She wishes to know if there are any houses there." I told him to tell her it was a place very different from this world; I did not know about the houses, but that all was very beautiful and good there; there was no burning sun, no stones, no sickness, no pain, no dying there. She then asked, "If they have bodies there?" I told the lad to tell her that "at the last day the Lord Jesus would come again, and raise up the dead from their graves, and give those that loved him bodies that would never die." She then wanted to know "*When* he would come to raise the dead." Oh, how I longed for the gift of tongues, to open to the mind of this seeming sincere inquirer the glorious doctrines of our faith. But I dared not trust my interpreter with these solemn subjects.

I mention these cases so much at length because they are but specimens of many similar openings for doing good, that fall in the way of a missionary-physician living among this people.

Never did my own heart so thrill with gratitude to God, for a privilege conferred here, as it did the other day. If you are not wearied already, I must tell you the story. One night, just as I was retiring, a messenger came pounding at the gate of our compound, which is kept locked at night, calling for the "mau" to come and see a young man who lived not far distant, that had been bitten by a poisonous snake. Re-dressing hastily, I followed the messenger, Brother C. going with me. We found the man lying on the ground out of doors, with a large collection of men and women around him; some holding torches, others holding him in his convulsions. Such was the virulence of the poison that, though half an hour had not elapsed, and the wound but a slight one in the thigh, the patient was already unable to speak, had lost his consciousness, every now and then went into spasms, and was so evidently far gone that at first I feared he was irrecoverable. No time was to be lost; cupping instruments were

applied, ammonia freely administered, (the first thing that occurred to me when I heard of the case,) and in the course of a short time—thanks to Him to whom went up my earnest cry for His guidance and blessing—I had the satisfaction of seeing him gradually restored to his senses, and when we left him late that night, he was quite himself again. He slept out of doors that night under a temporary shelter thrown up over him; for the Siamese have a strange superstition against allowing one bitten by a serpent to enter a house; and in two or three days he was walking about quite well. Poor fellow! was he not grateful? That night the first symptom he manifested of returning consciousness was his attempting to put his feeble hands together and raise them to his forehead: a token of gratitude to his doctor; and when three days after, sound in health, he came to see me, "mau dee," (doctor [you] good) "dee nuk" (very good,) was the emphatic expression of what filled his heart; and then he grasped my hand in both of his, and repeated his "mau dee, dee nuk." Oh, how I wished to tell him of that Friend above, who died that he might be saved from a worse death than a serpent's bite could bring.

Miscellaneous.

FRANCE—ITALY—SWITZERLAND.

Signs of the Times; Review of the year 1847.

..... We may turn to FRANCE. The last year has, in this country also, made many sad revolutions. Events have forced the conviction, on nearly all thoughtful observers, of a moral blight and decay, which seems to have settled like a palsy on the powers of a great nation. Many proofs of this feeling will be found in our own correspondence, and in other articles on the state of France. Trials for peculation, disgraceful affairs of honor, the attempted suicide of an ex-minister, the actual suicide of a distinguished

ambassador, the frightful Praslin murder, with many other facts of a similar kind, have conspired to prove how widely Christian faith and morality have died out there from the consciences of men. The accounts which our pages also supply of priestly impostures,—of miracles, and pretended apparitions, and pilgrimages of thousands to the scenes of these juggleries of Rome,—of the profane parodies circulated to promote Virgin-worship among the Roman Catholics of France, and the trick used to disguise the truth from British Christians,—of the worldly designs of the Romish hierarchy in France, and their diatribes, in the shape of episcopal mandates, against their political adversaries,—form together another feature in the

actual state of that country : and the whole spectacle of its moral condition ought to fill us with alarm and deep sorrow.

But here also truth is in the field.— Though its followers are the weakest in number of the three main parties that divide Christendom, the strength of God is on their side. Since the first days of the French Reformation, there seems never to have been a wider opening for the Gospel in that country than at the present hour. Whole communes have laid aside the superstition of Rome, and seem to be athirst for the religion of the Bible. The great difficulty is, not to find an opening for labor, but to obtain laborers for the plenteous harvest. The Paris Evangelical Society, a very short time since, made an earnest appeal for help from foreign Christians, on account of the wide sphere which is open to their activity. Those who have watched the signs of the times, during the past year, in the state of all Europe, and especially of France, and the moody and sullen discontent, mingled with fierce ambitious aspirations, that rangles there in the bosom of multitudes, will feel that the wider spread of the Gospel of peace in that land, by colporteurs and faithful pastors, is the best contribution, not only to the welfare of immortal souls, but even to the peace of mankind. The fires of ambition, though pent up, seem burning there as fiercely as ever ; and their bursting forth a second time from that moral volcano would be the signal for a devastation, such as the world has seldom, if ever, witnessed. . . .

Among the events of the last year, the changes in ITALY hold a prominent place. Things had come to such a pass in the Papal States, that some alteration was unavoidable, or the rotten fabric must have dropped in pieces. Whatever may be the personal character of the actual Pope, with regard to the Roman court, the change was not a matter of choice, but of necessity. Yet, the novelty was so great of a reforming Pope, that multitudes have been, and are still, dazzled by the meteor. The exultation among the partisans of irreligious radicalism has been so great, so utterly disproportioned to the actual improvement, as almost to force on our minds that remarkable prophecy,

where it is said, that all the world shall wonder after the Seven-headed Beast. A new compact seems ready to be formed between the superstition and the lawlessness of these last times. An idolatrous hierarchy, without renouncing its spiritual harlotries, is striving to vault into the seat of popular favor, by echoing the watchword of political liberty, and courting the plaudits of the sovereign people. Such a union portends only danger to the Church of Christ,—the followers of a pure Gospel,—the only true friends of religion that is free and generous, and of a liberty that is devout, humble, and reverent. When we hear the Sunday press of our own country loud in the praises of the new Pope, and even the Jews of Leghorn, chaunting *Te Deum* to celebrate his virtues, we may well be startled at the ominous conjunction of all these various forms of opposition to the truth. It should make us desire, more than ever, that union of all who love the Lord Jesus in sincerity, which can alone resist this powerful and growing confederacy of evil. The league, however, is treacherous and uncertain ; and the priests and the liberals, even when joined for a moment under the same banner, look on each other with an eye of cold suspicion. . . . The state of Italy, however, has seldom been so interesting to the eye of the real Christian. The thirst for Bibles is on the increase. The excitement of political changes has served, in part, to loosen the bonds of superstition, and prepared not a few minds to listen to a purer faith. Even in Rome, the seat of Popery, many priests we believe, are ready to cast off the yoke, and desirous to form an Italian Church, freed from the actual superstitions, and resting on a pure and scriptural foundation. Who would not wish them God-speed in so noble and blessed a work ?

The state of SWITZERLAND is one of deep and very painful interest. The feud, which has continued so long between the radical or infidel party and that of the priest and Jesuits, has at length issued in civil war ; and victory seems to have decided the struggle very speedily in favor of the former. The Christian, we think, can have little sympathy with either side in this conflict. The whole

question is so complicated, that, perhaps, the wrongs of the two parties may be more nearly balanced than we at present perceive. One thing, however, is quite clear,—that the ultra-liberals, who are driving out the Jesuits from Lucerne, are just now, in Vaud, practicing the most hateful intolerance and persecution against faithful witnesses of Christ; and the spirit which breathes in several of their organs is detestably profane. Truth commonly prospers most, when two rival powers of evil

are nearly balanced; the decisive preponderance of either is the signal for persecution. In *this* light, the success of the radical cantons is any thing but matter of congratulation; and the friends of the Gospel in Switzerland have now a powerful claim on the sympathies and the prayers of all British Christians. May strength be given them according to their day!—*Evangelical Christendom: Jan. 1848.*

Mission House: New-York, March, 1848.

STATEMENT OF RECEIPTS.

We would request the attention of our brethren in the ministry, and of the elders of the churches, to the tabular statement of the receipts of the Board for nine months of the present financial year. From this statement, it appears that *seven hundred and eighty four* churches have made contributions since the 1st of May last; leaving nearly twice that number from which nothing has yet been received, in the year ending on the 1st of May next.

RECENT INTELLIGENCE.

CHOCTAW MISSION.—On the 9th of January a church was organized at Spencer Academy, consisting of sixteen members. One of the young men in the academy was received to the communion of the church by baptism. "Three others applied for admission," Mr. Ramsey writes, "whose conduct has been exemplary, and their sincerity undoubted; but it was considered advisable to postpone their reception until the next communion season, that they might obtain a better knowledge of the great truths of the Gospel."

INDIA: LODIANA MISSION.—Letters have been received, dated to the 18th of November. The Rev. J. Porter was about to leave Lodiana, on his return to this country, with his children. The Rev. J. Newton had removed from Sabathu to Lodiana, to take charge of the printing press in Mr. Porter's absence. The Rev. J. H. Morrison had been appointed to occupy the station at Saba-

thu. Considerable progress has been made in preparing a Panjabi dictionary. The Confession of Faith has been translated into Urdu, as mentioned in our notice of last month; and it was directed that "the manuscript be made over to the Committee, appointed by the Synod of North India to revise this translation, together with the translation of the Catechisms, Form of Government, and Directory for Worship, in course of preparation in the other missions, and to harmonize the whole preparatory to their adoption by the Synod."

INDIA: FURRUKHABAD MISSION.—We have received letters dated to the 19th of November. Mrs. Scott had returned from the Hills, with health somewhat improved, and had set out on her journey to this country on the 10th of November. Mr. Scott accompanied her as far as Allahabad. The Rev. J. C. Rankin and family had also commenced their journey on their return to this country, his health not having become better. These changes were deeply afflicting to the missionaries, but seemed to them clearly directed by Providence. The City School of Furrukhabad, under the charge of the Rev. Messrs Irving and Seeley, was in "a prosperous state, and its numbers gradually increasing." The Orphan Asylum at Futtehghur, "as far as work is concerned, is in also a prosperous state." The Rev. Messrs. Scott and McAuley have the charge of this institution. Two of the villagers, a man and his wife, were received into the church at the last communion, upon examination.

ARRIVAL OF MISSIONARIES AT CALCUTTA.—The

Rev. J. M. Jamieson and his family, and Mrs. J. Wilson and her children, arrived safely at Calcutta, in the ship *Orissa*, on the 22d of October. Their arrangements were nearly completed for their journey up the country.

CHINA: AMOY MISSION.—The Rev. H. A. Brown writes under date of October 16, 1847, that the studies and labors of the missionaries were carried on as usual, regularly in the chapel and elsewhere, as they had opportunity. He mentions an incident which shows how the knowledge of the Gospel is carried to places which the missionaries themselves have never visited: "This morning we had a call from five intelligent men, visitors to the city from a district beyond Choan-chin, perhaps sixty miles distant. They manifested an intelligent interest in learning something about us, especially with reference to books, not only for themselves, but for their neighbors. We gave them an assortment, with some extra copies, as they desired. From the sober character and intelligence of these men, we feel a strong confidence that the books will not be neglected. Their dialect differed considerably from that of this city, but was not entirely unintelligible."

CHINA: CANTON MISSION.—A letter from the Rev. J. B. French, of October 28th, 1847, mentions the good health of the missionaries, and their being employed in their usual labors. He mentions that "Mr. Speer had spent several days at Whampoa, where the European ships anchor, visiting some of the villages in the neighborhood for the purpose of tract distribution, and preaching on the

Sabbath on one of the ships. He was very kindly received wherever he went."

Mr. French's letter contains the following paragraphs, which possess a painful interest: "From Ningpo, dated September 29th, we have received some additional particulars in relation to the lamented death of brother Lowrie. One of the *boatmen*, who was near to him during his last moments, states that while the pirates were ransacking the boat, he was engaged in reading his pocket Bible, and when they seized him on deck he had it still in his hand. As they were in the act of casting him into the sea, he turned himself partially around, and threw his Bible upon the deck. It fell into the hold of the boat, and was afterwards found and taken to Ningpo with the rest of his things. It was the copy in Hebrew and English. He had also the presence of mind, as he was going overboard, to throw off his shoes, and he swam about for some time in the water. He was seen to turn several times, as if he would struggle toward the boat; but as one of the pirates stood with a long pole, having an iron hook at the end, in his hands, ready to strike him when he approached, he desisted, and soon sank. Such has been the sad end of our dear brother.

"But while we mourn our loss, we rejoice in the assurance that it has been 'gain' for him 'to die,' that he is now beyond the reach of sorrow and sin; where there is 'no more sea;' and 'where the wicked cease from troubling and the weary are at rest.' * * * * Pray for us who remain, that we may be faithful unto death, and afterwards receive the crown of life."

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN JANUARY, 1848.

SYNOD OF ALBANY. *Pby. of Albany.*

Schenectady ch mo coo 6 08; Ballston Spa ch 41 58
35 50

SYNOD OF BUFFALO. *Pby. of Wyoming.*

Wyoming ch 25 50; Scottsville ch 8 25 33 75

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Goshen ch 39 67, less 20 acknowledged in last April rec'ts 19 67; Dr J S Crane 10; Scotchtown ch ann coll 104 133 67

Pby. of North River.

Marlboro' ch, and West Neighborhood mo con 1 16; James O Conklin 1, Mrs Elizabeth Wygant 50

cts, Mrs Elizabeth Cossman 1, Daniel Tooker 25 cts, Mrs Sarah Halsey 1, Mrs Eliza Velie, Mrs Jane Tooker 50 cts, Caroline Kniffin 25 cts, Mrs Elizabeth Jagger 2 50, Mrs Eliza Fowler 10 19 16

Pby of Bedford.

Bedford ch mo con colls 12 84; Gilead ch 16; White Plains ch, J Purdy 1; Rye ch 20 75 50 59

Pby. of Long Island.

Smithtown ch 16; Bridgehampton ch 15 31 00

Pby. of New-York.

Brick ch mo con 4 06; Chelsea ch mo con 14 20, ann coll 267 25; Forty second st ch ann coll 59 30 less 14 50 in part for Chronicle 44 80; Hammond st ch mo con 2 05; Madison Avenue ch mo con

- 832, Sab sch to ed *John D Wells* in China 6 25;
Brooklyn 1st ch mo con 20 19, Sah sch to ed
Anna Finley Sandford, and *Melancthon W*
Jacobs at Allahabad 50; Rutgers st ch mo con
colls for Nov, Dec, and Jan, 34 19, ann coll
177 93; Duane st ch mo con 32 55; N York 1st
ch mo con 75 45; Thompsonville ch 44 10
2d *Pby. of New York.*
Canal st ch mo con 15 71; West Farms ch sab sch
4; Delhi ch 15; Scotch ch, Wm Wallace 25 59 71
- SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*
Rahway 1st ch young ladies for miss soc for Jew-
ish mission and to con "—" 1 m 55; Wood-
bridge ch for Evangelical Society of Geneva 18;
Woodbridge 2d ch 11 54; Elizabethtown 1st ch
50 1, viz: ann coll 330, juv miss soc 150, sab sch
to ed a child in Africa 20
276 04
- Pby. of New-Brunswick.*
Shrewsbury ch 17; Lawrence ch mo con colls
23 31, Sab sch 10; The Village ch, Freehold mo
con colls for four months 42 23, making with
previous acknowledgments since May 1, 1847,
100 50; Manchester ch 7; Bound Brook ch 76;
Trenton 1st ch ann coll 89 88, monthly contribu-
tions of three females 4 12, children of Ewingville
sab sch 3 75; of Birmingham sab sch 2 25; mak-
ing from Trenton ch 100, to con MRS ESTHER
McLVAINE, MRS CATHARINE B COOLEY, and
E WEBSTER LAMING 1 m's
276 04
- Pby. of West Jersey.*
Williamstown ch 9; May's Landing ch 10; Bur-
lington ch 31 30, Sab sch to ed heathen child in
India 8; Columbus ch 2 15; Mount Holly ch
ann coll 10 78, mo con colls 7 78 23
- Pby. of Newton.*
Belvidere ch sab sch for Nov and Dec 3; Easton
ch 150, sab sch to ed *Jesse M Howell* and *Joseph*
Burke in India 55
208 00
- Pby. of Rutitan.*
Amwell United 1st and 2d ch's 37; Milford ch 7;
Amwell 1st ch 30 74 00
- Pby. of Susquehanna.*
Orwell ch mo con colls 8; Wyalusing ch 21 12;
Towanda ch 23 52 12
- Pby. of Luzerne.*
Tamaqua ch 2; Kingston ch, Wyoming, Pa, 9;
Wilkesbarre ch 50 61 00
- SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*
Phila 9th ch, juvenile miss soc 10; Phila 2d ch,
a member, 50; Phila Central ch, Matthew
Newkirk 25; Phila 4th ch 5; Phila 6th ch
256 89; Phila 7th ch, sab sch for sup of Rev
A F Happer, Canton, 50; Phila 10th ch mo con
colls 34, Mrs M L Jones 10 440 89
- 2d *Pby. of Philadelphia.*
Brideshurg ch 120, Sah sch 10; Germantown ch,
youth's mis circle in Mr A Martin's family, to ed
Abm Martin 10 50 140 50
- Pby. of Newcastle.*
Forks of Brandywine ch 48 68
- Pby. of Donegal.*
Cedar Grove ch 43 25; Marietta ch 21 50 64 75
- Pby. of Baltimore.*
Balt Md, Rev S Williams 2; Balt 2d ch mo con
30; Balt Frauklin st ch 266 31; F st ch Washing-
ton city, youth's miss soc 18 53, Mrs L Ward 3,
Mrs McQueen of which 1 for Jew mis, 3 322 84
- Pby. of Carlisle.*
Carlisle ch sab sch for Jew miss 17 00
- Pby. of Northumberland.*
Milton ch ann coll 50 50
- SYNOD OF PITTSBURGH. *Pby. of Blairsville.*
Flum Creek ch 12 22; New Alexandriach 15 66 27 88
- Pby. of Redstone.*
Uniontown ch mo con colls 41; Fairmount 12 53 00
- Pby. of Ohio.*
Pittsburg 2d ch, of which 30 from the parents of
Miss MARY M GILL to con her 1 m, 55 05, Dr
DAVID HUNT in part to con himself 1 m 15; Mil-
ler's Run ch fem miss soc 6 25; Montours ch 17;
Pittsburg 1st ch, of which 34 35 to ed a Chinese
youth, and also to con CAPT ROBERT BREE 1 m
216 41, R W Poindexter bal to con his wife Is-
ABELLA POINDEXTER 1 m 15 327 71
- Pby. of Allegheny.*
Butler ch 61 00
- Pby. of Beaver.*
Fulaski ch, ladies of, to con Rev HENRY WEBBER
1 m, 30; Concord ch 4 17; Freedom ch 3 05 37 22
- Pby. of Erie.*
Mercer ch 9 20
- SYNOD OF WHEELING. *Pby. of Washington.*
Washington ch, ladies of, to con Mrs ELLEN R
MILLIGAN 1 m 30, Sab sch, to ed heathen boy in
Rev A P Happer's school, 30 60 00
- Pby. of Steubenville.*
Steubenville 1st ch Sab sch 14 50; Waynesburg
ch 3; Amsterdam ch 3 12; Bethlehem ch 1 25;
Still Fork ch 3 57 25 44
- Pby. of St. Clairsville.*
St Clairsville ch, to con Rev JOHN MOFFIT 1 m,
40; Crab Apple ch, of which 30 to con JOHN
LYLE 1 m, and bal in part to con Rev Mc-
KNIGHT WILLIAMSON 1 m, 52 75; Cadiz ch, in
part to con Rev JAMES KERR 1 d, 12 55; Mor-
ristown ch 6 70; Fairview ch, Mrs Duncan 1 113 00
- Pby. of New Lisbon.*
New Lisbon ch, of which 3 from Sah sch, 63, less
10 acknowledged in Sept 1847 rec'ts, in error 53 00
- SYNOD OF OHIO. *Pby. of Zanesville.*
Zanesville ch, to con Rev S BROWN 1 d 100 00
- SYNOD OF CINCINNATI. *Pby. of Cincinnati.*
Cincinnati 1st ch ladies miss soc 65; Cincinnati,
O, 'a friend,' 10; Mt Carmel ch 5 80 00
- SYNOD OF INDIANA. *Pby. of Salem.*
Corydon ch 5 00
- Pby. of Indianapolis.*
Indianapolis 1st ch mo con colls 42, Sab sch fem
classes 9, male classes 8 59 00
- SYNOD OF N. INDIANA. *Pby. of Logansport.*
Monticello ch, D Scutter 5 00
- SYNOD OF VIRGINIA. *Pby. of Winchester.*
Churches not named, bal 1 10; Romney ch, bal
8 45, ann coutri of the family of the Rev Wm
Henry Foote, D.D, which with previous acknow-
ledgment, to con Miss ANNE WATERMAN FOOTE
and Miss MARY ARABELLA GILLIAM FOOTE, his
daughters, 1 m's 50 59 55
- Pby. of East Hanover.*
Petersburg ch ann coll 177 77, mo con colls 92 98,
Rev John Leyburn 15, Mrs Leyburn 10, John
Donan 50, David Dunlap 50, A G Mellwain 100,
John Stevenson 30, John Donan, jr, 10, Mrs John
Duan 10, S G Wells 20, Robert Dunn 10, James
Lynch 5, Thos Smyth 5, 1st Sab sch, to ed *John*
Leyburn in India 25—610 75; Richmond 1st ch
ann coll 147 65 758 40
- SYNOD OF N. CAROLINA. *Pby. of Orange.*
Newhern ch 30; Greensboro' ch 254, Edgeworth
fem miss soc, for sup of Futehghur Orphan
Asylum, and to con Mrs MARY M GREETER 1 m,
30; Hawfield's ch, of which 60 to con their pastor
the Rev A G HUGHES, and their former pastor,
the Rev E B CURRIE 1 m's, 77 25; Rev E B Cur-
rie 5; Lexington ch 59 25, Rev A D Montgo-
mery 5, Matilda M— 5 cts, Dr Burns 3, Miss
Mayer 1, Henry Ayer 1, Miss Emma Raukin
25 cts. Miss Phoebe Richardson, for Futehghur
Orphan Asylum 2, Sanco 50 cts, Isabella 12 cts,
(two colored persons;) Hillsboro' ch 101, Rev
Mr and Mrs Burwell 5, ladies miss soc, for the

promotion of female education in India 20;
Chapel Hill ch, S F Phillips 10; Raleigh ch mo
con colls 59 32, ladies soc 24 25, Mrs Frances
Devereux 50, Rev Drury Lacy 5, Master D
Lacy 25 cts, Master Wm Lacy 21 cts, S W
Whitney 5, J R Harrison 1, J W Coshy 2,
George Whitney 1, Mr Dawey 5, Miss Dewey 3,
Mr Dewey's children 1 50, Mr Prunson 1, chil-
dren of Mr Prunson 50 cts, Mr John Speed 5;
Spring Garden ch 20 25; Spring Grove ch 3;
Milton ch 25; Bethesda ch 8 66; Fairfield ch 5;
Eoo ch 5 25; Little River ch 1 85; Spring Hill
ch 7 45; Nutbush ch 12; New Hope ch 6 10;
Grassy Creek ch 6 25; Lewisburg ch 7; Oxford
ch 5 30; Cross Roads ch 4 36; Suow cr ch 1;
Shiloh ch 30 38

915 30

Pby of Fayetteville.

Fayetteville ch 96 22, Mrs M Gilchrist 2 50, Mr
Pyfer 10; Wilmington ch, to cou their pastor,
the Rev JAMES O STEEDMAN 1 d 105 10, juv miss
soc 23 86; Shiloh ch 2; Mt Carmel ch 5; Mt
Pisgah ch 14; Centre ch 10 50; Ashpole ch 10;
Lumberbridge ch 8 05; Black River ch 4 73;
Buffalo ch 6 70; Tirza ch 8 52

307 18

Pby of Concord.

Salisbury ch 53 95; Thyatira and Franklia chs,
Rev Stephen Frontis 3; College ch, Rev S
Williamson 10; Third Creek ch, William Steele
for foreign distrib of the Bible 3, for missions
among the North American Indians 2; Steel cr
ch, R M'Dowell 5, J H M'Dowell 3, R M'
Dowell 50 cts, M Grier 2 50, J Porter 1, J Wil-
son 1, W M Clarke 50 cts, W Adams 50 cts, M
Heuderson 1; Pleasant Hill ch, J B Knox 2, S
Knox 1, J Knox 1, A O King 1 50, J J Price 1 45,
R H Swan 37 cts, A R Erwin 2, J Hart 1, L D
Carothers 2; Mt Horeb ch, Dr W S Andrews
10; Mallard cr ch 4 70, '—': 'N' 5

118 97

SYNOD OF MEMPHIS. Pby. of Chickasaw.

Oxford ch, Rev S J Reid for China mission

4 50

Pby of Arkansas.

Fort Gihson ch mo con coll Nov 5 75, Dec 4 68

10 43

SYNOD OF S. CAROLINA.

York, S C, Capt John Blair

50 00

Pby. of Harmony.

Cheraw ch

90 00

Pby. of Charleston.

Charleston 2d ch mo con coll for African mission
45 50, juv mis soc, hal quar'ly coll 51 67, African
Missionary Soc 190 89; Walterboro' ch ladies
miss sew soc 45

333 06

SYNOD OF GEORGIA. Pby of Georgia.

Bryan ch

45 00

Pby. of Hopewell.

Augusta ch, G R Gilmer 10; Athens ch, Mrs A A
Nashit 10

20 00

Pby. of Flint River.

McDonough ch, two little girls to publish Bibles in
China

50

SYNOD OF MISSISSIPPI. Pby. of Mississippi.

Natchez ch ann coll in part 471 25, mo con colls
81 35, colored folks for sup of Rev Harrison W
Ellis 12 85, Sab sch 6

571 45

Pby of Louisiana.

N Orleans Prytanea st ch

10 00

LEGACIES.

Summerfield, O, estate of Arthur Porter,
dec'd, per Samuel H Rawud, ex'r

400 00

Frederick co, Md, legacy of Margaret
Witherow, dec'd, per John Witherow,
ex'r,

109 50

Pigeon Creek, Pa, bequest of Miss Mary
Vance

25 00

534 50

MISCELLANEOUS.

Newark, N J, 3d ch

44 00

Pittsburg, Pa, M Allen, of which 100 for
Jewish Mission

200 00

'—' on hearing of the death of the Rev

W M Lowrie, a special donation to rein-

force the China Mission,

5000 00

'A friend,' for India Missions

100 00

'A friend,' for China Mission

100 00

Princeton, N J, 'a friend to Africa'

12 00

'—' 'an attached friend,' to con the

Rev ROBERT T BERRY, of Bridge st ch,

Georgetown, D C. 1d

100 00

Welsh ch, Pottsville, Pa

39 00

do St Clairs, Pa

17 00

do Belmont, Pa

15 00

New York miss'y box of children of Rev

W McLaren, for China Mission

3 25

'Cash'

1 50

'A friend'

2 00

'A friend,' to republish [in pamphlet form

the letters to children of the Rev W

M Lowrie

100 00

Pickens co, Ala, 'A lady, a friend to mis-

sions'

10 00

Charleston, S C, Lutheran ch, for African

Mission

13 00

'W'

1 00

'A friend'

1 00

'Eldad'

1 00

5759 75

Total

\$14,174 93

DONATIONS IN CLOTHING, &c.

Ladies of Perrysville and Lake Fork Cross Roads
ch, Ohio, 1 box clothing

56 31

Mrs K—, New York, 45 garments and 34 towels

30 0

0

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS,

DURING THE NINE MONTHS ENDING FIRST OF FEBRUARY, 1848.

Total amount received \$59,495 43, from the following sources, viz. from collections in churches,
\$38,775 59; from legacies, \$5202 69; from individuals and other sources, \$15,517 15.

NOTE.—For particulars see monthly acknowledgments.

SYNOD OF ALBANY.		Kingsbury 1st		Utica Westminster		SYNOD OF BUFFALO.	
<i>Pby of Londonderry.</i>		Dunning st Troy		West Galway		<i>Pby of Buffalo City.</i>	
Newburyport 2d	29 52		227 79	Ballston Spa	55 50		
<i>Pby of Troy.</i>		<i>Pby of Albany.</i>		<i>Pby of Columbia.</i>			
Waterford	20 00	Albany 1st	350 00	Lexington	51 06	Rochester	10 00
Lansingburgh	37 66	Schenectady	181 08	Windham 2d	15 00	Buffalo 1st	84 24
Cambridge	39 00	Albany 3d	31 00			Portageville	6 00
Stillwater	107 13	Mayfield 1st	20 00			Black Rock,	8 53
							108 77

<i>Phy of Steuben.</i>		Canal st N Y	185 83	<i>Phy of West Jersey.</i>		Dickinson	37 10
Sparta	14 00	Delhi	15 00	Pittsgrove	33 00	Bedford	34 51
Mentz	5 00	Mt Washington	25 00	Blackwoodtown	9 00	Carlisle	47 00
Windsor	2 00			Cold Spring	2 50		
Bath	52 00		923 28	Williamstown	9 00		335 06
Groveland	5 00	SYNOD OF NEW-JERSEY.		Woodbury	15 00	<i>Phy of Huntingdon.</i>	
Miscellaneous	10 00	<i>Phy of Elizabethtown.</i>		Mount Holly	43 13	Lewistown	50 00
	88 00	Chester & Mt Olivet	33 34	Columbus	4 59	Huntingdon	101 00
<i>Phy of Wyoming.</i>		Woodbridge	68 00	Burlington	50 30	Holidaysburgh	51 70
Caledonia	32 00	Woodbridge 2d	16 54	May's Landing	10 00	Alexandria	10 00
Wyoming	25 50	Plainfield 1st	21 00	Greenwich	3 75	Pine Grove	25 00
East Bethany	31 00	Chatham Village	1 00		180 27	E Kishacoquillas	73 60
Scottsville	8 25	Elizabethtown 1st	500 00			Perryville	70 00
Nunda	4 19	Perth Amboy	25 00	SYNOD OF PHILADELPHIA.		Shirleysburgh	58 00
Warsaw	29 00	Liberty Corners	23 33	<i>Phy of Philadelphia.</i>		Shavers Creek	106 00
	129 94	Rahway	132 00	Philadelphia 2d	55 00	Lick Run	95 00
SYNOD OF NEW-YORK.		Paterson 1st	39 79	Philadelphia 10th	330 39	Sinking Valley	25 00
<i>Phy of Hudson.</i>		Morristown 1st.	5 25	" 6th	454 89	Middle Tuscarora	25 00
Gosben	29 67		856 16	" 9th	51 84	Little Valley	29 00
Hamptonburgh	29 25	<i>Phy of New-Brunswick.</i>		" 7th	50 00	Little Aughwick	14 50
Coshecton	6 00	Trenton 1st	100 00	Cohocksink 1st	10 00	Newton Hamilton	16 75
Monticello	20 00	Middletown Points	13 44	Central ch Phila	25 00	Mifflintown & Lost	8 00
Deer Park	16 00	Bound Brook	116 00	Philadelphia 4th	5 00	Creek	8 00
Scotchtown	104 00	South Trenton	12 34		991 73	Sinking Creek	116 10
	204 92	New Brunswick	140 02	<i>2d Phy of Philadelphia.</i>		Spring Creek	113 00
<i>Phy of North River.</i>		Village ch Freehold	100 50	Neshaminy	40 00	West Kishacoquillas	66 00
Newburgh	91 50	Cranberry 1st	30 00	Germantown	85 75	Lower Tuscarora	150 00
Rondout	139 35	Freehold	20 93	Frankford	35 00		1183 65
Matteawan	93 41	Lawrence	33 51	Newtown	14 00	<i>Phy of Northumberland.</i>	
Marlborough	33 96	Pennington	10 00	Bridesburg	130 00	Milton	67 50
Wappengers Creek	15 00	Princeton	31 01		304 75	McEwensville	18 00
Miscellaneous	2 00	Nottingham	10 00	<i>Phy of Newcastle.</i>		Shamokin town	23 00
	375 22	Shrewsbury	28 00	Upper Octorara	132 00	Washington	100 37
<i>Phy of Bedford.</i>		Manchester	7 00	White Clay Creek	4 35	Rohrsburg	13 00
Bedford	138 62	Miscellaneous	50 00	Forks of Brandywine	76 93	Bloomsburg	22 75
Red Mills	3 78		703 05	Lower Brandywine	9 00	Derry & Washington-	114 00
Patterson	10 04	<i>Phy of Newton.</i>		Red Clay Creek	17 00	ville	41 00
South Salem	67 00	Newton	23 00	Doe Run & Coatesville	89 00	Gt Island	41 00
Rye	70 75	Mansfield	10 00	Oxford	30 00	Millburg	27 00
White Plains	1 00	Easton	210 00	Faggs Manor	44	Holland Run	3 00
Mount Pleasant	28 22	Middle Smithfield	7 50	New London	50 00	Hartleton	10 00
Gilead	16 00	Belvidere	13 00	Rockland	2 50		439 62
	335 41	Allentownship	40 00	Rock	5 25	SYNOD OF PITTSBURG.	
<i>Phy of Long Island.</i>		Stillwater 1st	20 00	New Castle	210 00	<i>Phy of Blairsville.</i>	
Bridgehampton	21 95	Harmony	25 00		626 47	Murrysville	20 15
Smithtown	24 00	Hackettstown	50 00	<i>Phy of Donegal.</i>		Salem	31 50
Huntingdon	23 62	Stroudsburg	15 18	York	30 00	Poke Run	15 60
Southampton	81 26	Knowlton	18 00	Churchville	25 00	Kittanning	14 00
Moriches	4 00	Blairstown	15 00	Waynesburg	58 50	Congruity	45 00
South Haven	6 60		446 68	Marietta	21 50	Indiana	16 60
	161 43	<i>Phy of Raritan.</i>		Cedar Grove	43 25	New Alexandria	29 53
<i>Phy of New-York.</i>		Amwell United 1st	37 00	Middle Octorara	23 50	Plum Creek	12 22
Jersey City	20 67	Amwell 2d	5 00		201 75	Bolling Spring	3 00
Brick ch	31 25	Lambertville	20 31	<i>Phy of Baltimore.</i>		Elder's Ridge	12 55
Thompsonville	41 10	Flemington	7 00	F st ch Washington	98 78	Currie's Run	9 37
Wallabout	41 17	Milford	30 00	Alexandria 1st	117 05	Gilgal & Perry	23 25
New-York 1st	3614 95	Amwell 1st	99 31	Baltimore 3d	180 25	Unity	40 00
Newtown	40 00			Baltimore 1st	671 00	Saltshurg	40 00
Duane st N Y	1130 41	<i>Phy of Luzerne.</i>		Bethel	10 00	Beulah	30 39
Brooklyn 2d	10 00	Wilkesharre	80 00			Cherry Run	3 00
Rutgers st N Y	303 64	Mauch Chunk	28 00	<i>Phy of Redstone.</i>		Laurel Hill	25 27
Chelsea N Y	443 92	Port Carbon	5 37	Bridge st ch George-	48 69	Rehoboth	40 00
Forty-second st N Y	106 24	Tamaqua	2 00	town	50	Dunlap's Creek	31 02
Tarrierville	8 00	Summit Hill	10 00	Wiconio	10 00	Mount Washington	4 12
Jamaica	55 71	Kingston	9 00	Taneytown	165 00	Clarksburg	5 00
Brooklyn 1st	323 04	Berwick	7 00	Broadway ch Balt	10 00	Morgantown	16 00
Yorkville	1 63		141 37	Franklin st ch	365 56	New Providence and	
Hammond st N Y	35 18	<i>Phy of Susquehanna.</i>		Baltimore 2d	309 22	Jefferson	23 00
Manhattan N Y	15 50	Troy	5 00	Miscellaneous	12 40	Spring Hill	30 00
Madison Avenue N Y	65 71	Athens	3 13		2008 05	Uniontown	151 00
	6294 12	Towanda	31 70	<i>Phy of Carlisle.</i>		Brownsville	48 34
<i>2d Phy of New-York.</i>		Orwell	18 00	Lower Path Valley	71 50	Sewickley	34 40
Scotch ch N Y	683 45	Wyatusing	31 12	Gettysburg	52 00	At Pleasant	40 00
West Farms	4 00	Warren	4 36	McConnellsburg	50 00	Greensburg	26 25
Peskekill	10 00	Welsh	1 00	Wells Valley	10 00	Connellsville	60 00
		Silver Lake	31 00	Green Hill	10 00	Farmount	17 00
			125 31	Shippensburg	13 20	George's Creek	19 00
				Monaghan & Petersburg	9 75		573 44

<i>Pby. of Ohio.</i>		<i>Washington</i>		<i>Pby of Marion.</i>		<i>Pby of Oxford.</i>	
Pittsburgh 1st	258 71	Mount Prospect	13 35	Marion	14 00	Venice	19 40
Bethany	61 05		15 35	Liberty	1 95	Mt Carmel	4 50
Millers' Run	21 25		917 07			Seven Mile & Somerville	26 50
Sharon	10 00	<i>Pby. of Steubenville.</i>			15 95	Harrison	19 40
East Liberty	46 00	Amsterdam	6 12	<i>Pby of Richland.</i>		Providence	3 00
Bethel	76 00	Steubenville 2d	9 00	Martinsburg	2 00	Hamilton & Rossville	27 71
Chartiers	70 00	Harlem	10 00	Clear Creek	7 00	College Corner	6 50
Lawrenceville	17 87	New Hagerstown	21 09	Hopewell	5 73	Lexington	6 87
Highlands	14 07	Feed Spring	9 00	Frederick	7 37	Rising Sun	3 25
Canonsburg	55 00	Island Creek	15 09	Haysville	7 12	Bethel	59 62
Monongahela	42 00	Bethlehem	1 25	Pleasant Hill	50	Dunlapsville	2 00
Pine Creek	5 33	Still Fork	3 57			Reiley	21 10
Pittsburg 4th	52 72	Steubenville 1st	204 50	<i>Pby of Wooster.</i>		Oxford	16 84
Valley	13 25	Waynesburg	3 00	Gnifford	15 00	Winchester	8 20
Labanon	10 51	Annapolis	8 00	Fulton	3 00	Harmony	30 50
Montours	17 00	Two Kidges	19 06			Camden	20 00
Pittsburg 2d	93 05	Monroesville	4 00		18 00	Eaton	7 57
Centre	22 00	Ridge	11 37				282 96
	885 81	Centre Unity	5 12	<i>Pby of Zanesville.</i>		<i>Pby of Maumee.</i>	
<i>Pby. of Allegheny.</i>		Fair Mount	10 12	Newark	5 00	Findley	99 75
Upper Bull Creek	7 00	New Cumberland	7 25	Zanesville	133 21	Enon Valley	7 00
Centre	8 00	Corinth	10 50	Buffalo & Salt Creek	35 00		106 75
Concord	17 50	Carrolton	5 00		178 21	<i>SYNOD OF INDIANA.</i>	
Muddy Creek	9 00	Miscellaneous	5 00			<i>Pby of Salem.</i>	
Butler	61 00		367 86	<i>SYNOD OF CINCINNATI.</i>		New Albany 1st	49 00
Cross Roads	6 46	<i>Pby of St. Clairsville.</i>		<i>Pby of Chillicothe.</i>		Bloomington	15 57
Tarentum	16 65	Beech Spring	35 00	Union	10 00	Owen Creek	3 50
Bull Creek	3 04	Crab Apple	52 75	Bloomioburg	31 12	Corydon	10 00
Brady's Bend	20 00	Cadiz	38 55	Rocky Spring	12 05		78 67
Scrub Grass	2 50	New Castle	3 00	Hillsborough	122 25	<i>Pby of Vincennes.</i>	
Harrisville	18 00	Morristown	6 70	Chillicothe	62 00	Terre Haute 1st	27 00
Pleasant Valley	5 00	Fairview	9 00	Wilmington	6 51	Hopewell	4 00
	174 15	St. Clairsville	40 00		242 96	Evansville	7 00
<i>Pby. of Beaver.</i>			185 00	<i>Pby of Miami.</i>		West Salem	3 60
Little Beaver	25 00	<i>Pby of New Lisbon.</i>		Dayton	283 04	Princeton	62 00
Neshanock	26 00	Long Run	34 14	Springfield	124 50	Miscellaneous	1 00
New Castle	69 00	New Lisbon	63 00	Yellow Spring	9 11		104 60
Beaver & Beaver Falls	40 00	Deerfield	56 00	Lebanon	79 97	<i>Pby of Madison.</i>	
Pulaski	30 00	Newtoo	10 00	New-Jersey	30 00	Hanover	22 05
Unity	14 50	Middle Sandy	2 00	Honey Creek	19 32	Jefferson	3 50
Clarksville	8 00	Liverpool	5 00	Bath	14 56	Miscellaneous	10 00
Coucord	6 17	East Palestine	3 00	Xenia	1 00		35 55
Freedom	3 05	Yellow Creek	65 60	Washington	18 17	<i>Pby of Crawfordsville.</i>	
	221 72	Poland	21 40	Bell Brook	4 32	Waveland	38 45
<i>Pby of Erie.</i>		Canfield	47 00	Greenville	12 00	Crawfordsville	19 00
Georgetown	9 80	Salem	54 16	Mount Pleasant	78 82	Prairieville	2 75
Fairfield	5 44	Madison	14 29		604 81		60 20
Franklin	11 00		375 59	<i>Pby of Cincinnati.</i>		<i>Pby of Indianapolis.</i>	
Mercer	9 20	<i>SYNOD OF OHIO.</i>		Cincinnati 1st	266 90	Franklin	43 77
Sugar Creek	3 00	<i>Pby of Columbus.</i>		" Central	200 50	Rushville	9 88

SYNOD OF ILLINOIS.		Phy of West Lexington.		Briery		Bluff	
<i>Phy of Kaskaskia.</i>		Lexington 1st		Trinity		Long Street	
Greenville	12 45	Bethel		Miscellaneous		Bethel	
Hillsboro'	11 00	Nicholasville		305 87		St Pauls	
Gilead	8 65	Pisgah		<i>Phy of E. Hanover.</i>		Lumberbridge	
Elkhorn	2 25	Versailles		Nottoway		Bethesda	
Miscellaneous	2 00	Mt Horeb		Petersburg		Mineral Spring	
	36 35	Salem		Powhatan		Centre	
<i>Phy of Sangamon.</i>		Woodford		Smithfield		Wilmington	
Springfield 1st	30 00	MoChord		Richmond 1st		Shiloh	
North Sangamon	17 30	Walnut Hills		Richmond 2d		Mount Horeb	
Irish Grove	7 20	Frankfort		Miscellaneous		Tirza	
	54 50	Harmony		950 99		Buffalo	
<i>Phy of Palestine.</i>		Georgetown		<i>Phy of Montgomery.</i>		Black River	
Pisgah	25 00	Franklin		Salem		Six Runs	
Paris	35 00	785 82		Fincaſtle		Howell & Mt Williams	
	60 00	<i>Phy of Ebenezer.</i>		Christiansburg		Union (in Duplin)	
<i>Phy of Peoria.</i>		Maysville		Mt Carmel		Laurel Hill	
Canton	6 50	Covington 1st		70 61		Cypress	
Lewistown	34 00	Flemingsburg		SYNOD OF N. CAROLINA.		Mt Pisgah	
Knoxville	2 00	Washington		<i>Phy of Orange.</i>		Ashpole	
	42 50	Greenup Union		Lexington		Mt Carmel	
<i>Phy of Iowa.</i>		Lebanon		Bethlehem		Lebanon	
Bloomington	3 75	Burlington		Milton		SYNOD OF W TENNESSEE	
Iowa City 1st	2 25	Springfield		Hillsboro'		<i>Phy. of Holston.</i>	
	6 00	Murphysville		Spring Grove		New Providence	
<i>Phy of Rock River.</i>		Miscellaneous		Raleigh		<i>Phy of W Tennessee.</i>	
South ch. Galena	38 40	254 30		New Hope		Zion	
SYNOD OF MISSOURI.		<i>Phy of Greenbrier.</i>		Newbern		Bethesda	
<i>Phy of St. Louis.</i>		Point Pleasant		Spring Garden		Salem	
St Louis 2d	33 25	Western		Suow Creek		Florence	
Eagle Fork	2 50	16 00		Shiloh		Ebenezer	
St Louis Central	3 00	<i>Phy of Lexington.</i>		Nutbush		Hopedwell	
St Charles 1st	13 90	Tinkling Spring		Oxford		Pulaski	
	52 65	Bethesda		Lewisburg		Tuscumbia	
<i>Phy of Palmyra.</i>		Union		Grassy Creek		<i>Phy. of Nashville.</i>	
Hannibal	11 32	New Monmouth		Hawfield's		Nashville 1st	
Potosi	5 00	New Providence		Cross Ronds		Nashville 2d	
Apple Creek 1st	15 30	Bethel		Eno		Clarksville	
Brazeau	13 90	Mossy Creek		Fairfield		Shiloh	
	34 20	Lexington		Little River		143 21	
<i>Phy of Potosi.</i>		Shemariah		Chapel Hill		<i>Phy. of Knoxville.</i>	
Potosi	5 00	Mt Carmel		Greensboro'		Madisonville	
Apple Creek 1st	15 30	Windy Cove		Bethesda		SYNOD OF MEMPHIS.	
Brazeau	13 90	Lebanon		Spring Hill		<i>Phy. of W District.</i>	
	34 20	Hebron		985 30		Memphis 2d	
SYNOD OF KENTUCKY.		Rocky Spring		<i>Phy of Concord.</i>		Mt Carmel	
<i>Phy of Louisville.</i>		Augusta		Mallard Creek		Prosperity	
Louisville 1st	87 50	Staunton		Ramah		103 30	
Louisville 2d	12 50	Timberridge		Unity (Lincoln)		<i>Phy. of Chickasaw.</i>	
Shiloh and Olivet	35 00	Old Oxford		College		Holly Springs	
Mulberry	54 15	Waynesboro'		Thyatira and Franklin		New Hope	
Shelbyville	77 10	Fairfield		Charlotte		Bethauy	
	266 25	Harris		Concord		Ripley	
<i>Phy of Muhlenburg.</i>		Miscellaneous		Salem		College	
Lafayette	3 65	892 55		Rocky River		Oxford	
Concord	10 00	<i>Phy of Winchester.</i>		Joppa		42 00	
Fredonia	3 00	Moorefield		Unity (Rowan)		<i>Phy. of Arkansas.</i>	
Hopkinsville	30 60	Romney		Steel Creek		Fort Smith	
West Salem	5 00	Winchester		Pleasant Hill		Fort Gibson	
Miscellaneous	57 30	Gerardstown		Third Creek		33 12	
	108 95	Tuscarora		Hopewell and Paw Cr		SYNOD OF S CAROLINA	
<i>Phy of Transylvania.</i>		Fredericksburg		Fourth Creek		<i>Phy. of S Carolinc.</i>	
Lancaster	43 37	Warrenton		Poplar Tent		Willington	
Danville	697 03	Charlestown		Sugar Creek		Miscellaneous	
Harrodsburg	69 53	Martinsburg		Salisbury		117 00	
Paint Lick	77 25	Miscellaneous		Providence		177 00	
Richmond	48 08	791 28		Sharon		<i>Phy. of Bethel.</i>	
Munfordville	9 00	<i>Phy of W. Hanover.</i>		Back Creek		Bethel	
Glasgow	25	Charlotteville		Miscellaneous		Catholic	
New Providence	9 00	Cumberland		501 91		Ebenezer	
	945 11	Lebanon		<i>Phy of Fayetteville.</i>		Yorkville	
		Cove		Galntia		25 00	
		Bethany		Union (in Moore)		33 00	
		Old and New Concord		Euphonia		17 00	
		Village		South River		23 00	
		29 00		Fayetteville			
				Antioch			
				Philadelphia			

Fairforest	13 00	<i>Pby. of Georgia.</i>	STYNOF OF ALABAMA.	80 00	Jackson	20 47	
Unionville	10 00	Waynesville	10 00	<i>Pby. of Alabama.</i>	Natchez	896 53	
	128 00	Savannah	80 88	Centre Ridge	22 00	Hopewell	5 00
<i>Pby of Harmony.</i>		St Augustine	14 85	<i>Pby. of Tuscaloosa.</i>		Union	6 00
Darlington	71 60	Bryan	45 00	Gainesville	260 00	Miscellaneous	2 15
Mt Zion	76 00	Miscellaneous	74 00	Greensboro'	30 00		966 65
Hopewell	5 00		224 73	Tuscaloosa	65 00	<i>Pby. of Louisiana.</i>	
Cberaw	114 00	<i>Pby of Flint River.</i>		Oak Grove	5 50	Jackson	35 00
Aimwell	8 50	Columbus	60 00	Bethesda	8 00	Comite	5 00
Horeb	13 50	Newman	12 00	Bethsalem	11 20	Baton Rouge	10 00
Camden	80 00	Fairview	15 00			Plaquemino	37 00
Mt Olivet	8 00	Hopewell	10 00			N O Lafayette Square	260 13
	376 00	La Grange, West Point				N Orleans 3d	36 60
<i>Pby. of Charleston</i>		and Long Cane	15 12	<i>Pby. of E Alabama.</i>		N O Prytanea st	10 00
Charleston 2d	598 05	Americus	25 00	Calebee	4 00	Miscellaneous	204 66
Walterboro	75 00	Friendship	1 50	Wetumka	28 78		598 39
Columbia 1st	290 00	Alcovia	3 00	Montgomery	45 95	<i>Pby. of Clinton.</i>	
Beach Island	12 00	Mt Tabor	7 00	Providence	16 70	Atalla 1st	7 00
Miscellaneous	31 60	White Oak	7 00	Talladega	10 00	<i>Pby. of Tombeckbee.</i>	
	1004 03	McDonough	50	Tuskegee	2 85	Presbyterial Colls	25 16
STYNOF OF GEORGIA.	105 00	Goshen	5 23	Good Hope	39 00	<i>Pby. of Brazos.</i>	
<i>Pby. of Hopewell.</i>		Ebenezer	9 25	Sandy Ridge	4 00	Galveston	38 00
Mt Zion	30 00	Zebulon	6 00	Unity	18 00		
Greensboro'	60 80	Muscogee	7 73	Marble Springs	5 00	Synod of the Refor'd	
Augusta	95 00		184 35	Prattville	9 60	Presb ch	1200 00
Macon	10 00	<i>Pby. of Florida.</i>				Legacies	5202 69
Milledgeville	10 00	Monticello	13 00			Seminaries	97 71
Athens	10 00	<i>Pby. of Cherokee.</i>		STYNOF OF MISSISSIPPI.		Miscellaneous	14,219 44
Miscellaneous	54 05	Cumming	3 00	<i>Pby. of Mississippi.</i>			
	269 85	Marietta	2 15	Port Gibson	36 50		
			5 15				

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. VII.

MARCH, 1848.

No. 3.

Board of Domestic Missions.

For the Domestic Missionary Chronicle.

THE SEED TIME.

In several previous numbers of the Chronicle, our readers have been presented with some of the leading features of the enterprise of Domestic Missions. They have been invited to consider the extent of the field, the pressing wants of the people, and the prospects opened by the western missionary field, before our own church in particular. We now invite attention to a few illustrations of the fact, that *now is the seed time of our husbandry.*

With Foreign Missions, this branch of our work admits a comparison of this sort: The cause of Foreign Missions is the great and comprehensive enterprise of Christian benevolence, to be sustained and forwarded by the church in all Christian lands, with a settled purpose and an ever-growing zeal, from age to age, till all the nations become the kingdom of Christ. And while in some one or two quarters, at long intervals of time, from a civil change among a heathen people, or some condition of war or peace, an apparently inviting opportunity may arise, it is felt to be of the less value from its liability to be soon reversed, or, if lost, it may be repeated. The general moral phase of heathenism remains, through successive generations, the same. The heathen become no more averse to the Gospel, and sink no deeper in degradation. Ten, fifty, or one hundred years adds nothing to the resistance which the gospel must encounter among them. We bear the steady pressure of responsibility for the final doom of pagans who may go to the grave without knowledge, through our cruel and ungodly negligence.

All this constant weight of responsibility we bear, in relation to the growing millions of the west. But in addition to this we are deeply concerned to watch our opportunity. Our western mission has its time. We must apply here the old and homely proverb, "A stitch in time saves nine." Our opportunity, in this work, is the beginning of things in the west. It is when the first stone in the foundation of a community is laid. Where the people form a settlement, the church must form a settlement with them. It must furnish for every new tent, a part of the cords and stakes; for when all has been made fast by the secular force alone, how difficult the undertaking to loosen, transpose, or transform, to accommodate a Christian influence "born out of due time." The first force impressed on a projectile determines the direction of its whole flight under all the forces afterwards applied. Like first impressions on a child, first impressions on a community are lasting. They are never wholly lost.

Now it is the rare and invaluable privilege of the church in the eastern states to infuse their Christian spirit into the rudiments of the western communities. In many instances, indeed in far too many, the opportunity has, we fear, been lost. Communities have taken their form. The elements have crystalized on some nucleus of an unchristian, or an antichristian organization, which it will be now an hundredfold harder to reform, than it would have been to regulate at the beginning. But thousands of such opportunities remain. We use no random exaggeration when we say thousands; for there is scarce a settled county in the new states

or the territories of the north-west, where there are not half a dozen such opportunities, and where new ones will not arise every year for many years to come. A gentle and steady Christian influence, coeval with these rising communities, suffices to impart a religious tone to the social system, and to form it upon the Christian model. It will insure us success as well in places where the population is gathering into towns and villages, as where it will remain sparsely diffused.

Wherever this work is begun in time, it will have the valuable facility of that strong thirst for religious privileges, which the Christian emigrants feel, when they first go into the country; but which, if not met and supplied, may soon die away. The writer of these lines, when on a tour with a Christian brother, through the more densely settled portion of Wisconsin, passed through some of the farming settlements of Fond du Lac county. As we ascended obliquely the gentle acclivity of a sparsely timbered bluff, we came to a log shanty on the border of a field of wheat; and being uncertain of our road, we stopped to inquire. On entering the shanty, I received the greeting of a genuine New England civility from Mrs. A—n, whose husband, a few steps from the door, was cradling wheat, that stood before him as high as his head. They had come, a few months before, from West Springfield, Massachusetts, where she had been trained in her childhood and early youth, under the ministry of the Rev. Mr. Sprague, now Dr. Sprague of Albany. "And have you no preaching in your neighborhood?" "Why, yes, they call it preach-

ing;" and pointing to two or three log buildings, one of which was a school house, some three-fourths of a mile across a marsh on the slope of the opposite bluff, she continued: "the people of the neighborhood come together there now and then on Sunday, and somebody preaches after a fashion; but it is hard to tell either what the preacher is, or what he preaches. O sir," said she, as she sank into a chair, and raised her apron to her melting eyes, "It isn't home to me." After a few words with her husband, who *was once* a Methodist, but did not now claim, as he said, to be much of anything, I returned to my companion, and we went on our way with some such reflections as these:

What a happiness for a Christian minister with the love of Christ in his heart, to break the bread of life to persons who so hunger for it. If the young ministers of the east could once become familiar with the many such cases, to be found in almost every county of the new states, how cheerfully would they seek fields of labor in the west, unless prevented by a clear call of the providence of God. If all the members of our favored churches in the east could have seen and heard that Christian woman, at that moment, and then thought of the thousands who are precisely in her case, how liberally would they contribute to supply that want.

But the reflection chiefly to our present point is this. That this lively appetite for religious instruction affords an invaluable facility, if used before it dies, in founding and rearing churches in the west, which shall bless all coming generations.

Y.

Letters from Missionaries.

Texas.

FROM A MISSIONARY AT SAN ANTONIO.

Good encouragement.—A large and important field to be occupied.

It is now nearly eighteen months since my arrival, to remain permanently in this place. Our little church consisted at first of *four* members, and one Ruling Elder;

since then, we have had an addition of two members by profession, and five by certificate. I came here with a commission from the Foreign Board. Since annexation my connexion with that Board has been dissolved; after that connexion was dissolved, I was compelled to teach for a support. During that time, I kept up our regular meetings twice on the Sab-

bath. We have an encouraging Sabbath school, of thirty-five children, all Americans, except three or four Mexicans, and as many Germans, with a good library of the publications of the American Sunday School Union. The females of our church have, during the past year, had a regular weekly prayer meeting, which has been productive of great good. Our meetings are now held in our new church, which has recently been erected, at the expense, principally, of a few individuals, members of our church. It is not entirely finished, but we hope to raise funds sufficient to complete it in the course of a few months. Having had a small donation of Spanish Bibles and Testaments sent me, by the American Bible Society, I distributed them among the Mexican population, and sent a few copies, with traders, into Mexico. The Mexicans appear to receive the Scriptures gladly. I have also distributed among them a number of Spanish tracts.

The day school numbers about fifty, two-thirds of whom are Mexicans. I am much pleased with the progress they make. Many of them, who commenced in the rudiments of English, are now studying arithmetic, geography, and grammar. My school is commenced every morning, by reading a chapter in the New Testament, and prayer. We have had no opposition to our plan of operation, as yet, from the priest, or the Catholics. The prospect is fair for doing good among them. I am now studying the Spanish language, and hope within a year, to be able to speak to them in their own language. The population of this town has increased about *one thousand*, within a year. Six or eight hundred Mexicans have returned, who left when the country was invaded in 1842.

There are a great number of Mexican children in proportion to the general population, not less than *four hundred*, between the ages of six and fourteen, three-fourths of whom are growing up in ignorance. The priest seems to take no interest in providing means for their instruction. If I were to commence a free school, I could have, at least, five hundred Mexican children in daily attendance; all are anxious to educate their children in English, but are not able to incur the expense.

Although there has been some difficulty in commencing a Protestant church here, I have had great encouragement thus far, and the Lord has blessed the feeble means used. Our Sabbath school has been increasing in interest since the commencement; I superintend it myself, and have been absent from it only two or three Sabbaths in eighteen months.

The congregations are gradually increasing. Surely we have great reason for thankfulness, for the degree of success which has attended our efforts. There is much, however, to be done. There are more than *three thousand* inhabitants in this town, and but few who are followers of Christ. This I consider a very important point for communicating with Mexico, and what means I have, shall be used for sending Bibles and tracts into that country.

Florida.

FROM A MISSIONARY IN EAST FLORIDA.

An exploring tour.—Destitute field.

Early in December I embarked on a tour of missionary exploration in South Florida, a work I had long contemplated. I was absent a little more than a month, I embarked in a small schooner of about five tons, navigated along the coast about one hundred and fifty miles, and finally entered the mouth of the St. Lucie river, near 27° north latitude. I passed from the sea into a broad sound, spreading out into an expanse of water some ninety miles long, and from three to five miles wide; its western edge is skirted by a bluff twenty-five or thirty feet high, consisting of shell, sand, and vegetable mould, covered with dense groves of palmetto, oak, and some satin wood, and for a distance of twenty-five or thirty miles dotted with log cabins, with thatched roofs and patches of garden vegetables, and pine apple plantations. Every thing is in a rude, wild state, characteristic of a southern frontier settlement. Many of the settlers are from the north, and have seen better days, and been accustomed to refinement and luxury. But they afford a fair example of the state into which society sinks, when it has for a long time been "without the

true God and a teaching priest." Nevertheless, I have reason to believe, that scattered here, amid these wilds, are some of the sheep of Christ's fold. By the exertions of some pious women, a temperance society, of some fifteen members, had been recently organized, under promising auspices, and quite an interest was beginning to be developed among the settlers in regard to this subject. The people are anxious to have the gospel preached among them, and some of them went ten and fifteen miles to meeting on the Sabbath, and listened with interest. The last Sabbath of the year three or four Seminole Indians attended religious worship at Fort Pierce. It was a scene of great interest to me, here to meet for the first time these remnants of a brave, but broken and scattered people. They seemed disposed to cultivate friendly intercourse with the whites. I had no opportunity of any private conversation with them. May they not have the Gospel?

I visited nearly every family, and had conversation and distributed religious books, and preached two Sabbaths. There are several pious people, of different religious denominations; and I think, from all I saw and heard, that it will become a promising field for missionary labor. I can now organize a church, and I think, soon lay the foundation for two others, within the same settlement. They need a missionary, and I am disposed to go among them, as I believe the time is not far distant, when there will be a dense and thrifty population there. It is a place to build up churches, and our own church, for its facilities to advance the interests of education, through its organization for educational purposes, and by its missionary parochial schools, I have reason to believe, will be more acceptable to the people than any other. The field is now open, and now, it appears to me, is the favorable time to enter and occupy it. But he who now goes there must be content to forego many privileges of society, and encounter evil and privation, under circumstances somewhat self-denying. Nevertheless I am willing to try it for a time.

Virginia.

FROM A MISSIONARY IN BATH COUNTY.

Influence of a stated Ministry, on the state of Society.

My missionary labors are now confined to two water courses, Back Creek, and Jackson River. There are no houses of worship on either. I preach, however, statedly, at four different private houses on these streams; I hope, before my missionary year expires, to be able to report something favorable, as to the erection of a house of worship, as I have been talking to the people on the subject, and they are beginning to see the necessity of having a house. On Back Creek, there was Presbyterian preaching some eight or ten years since, and some were brought into the Church, as was also the case on Jackson River. At the former place, we have some excellent members, but they need much the stated means of grace, the influence of the pure Gospel; the want of these, are strikingly manifest in my whole field of missionary labor. Some eight years since, it was the high privilege of that people, to listen to the precious doctrines of the cross. They hearkened and heard. Churches rejoiced in the opening of the windows of heaven, and in the power and richness of the blessings bestowed. The moral and social condition of the whole community was greatly bettered. Sabbath desecration, intemperance and fraud gave way, before the hallowing influence of the Gospel of peace. But in the absence of this power, a few years makes, and marks the contrast. Professors of religion have become cold, and careless, and indifferent. The enemies of God have waxen bold, and take pleasure in unrighteousness. Sabbath breaking and intemperance curse the country. Why this change?—this mighty contrast? The reason is obvious. *The power of the Gospel is hallowing, saving; The want of that power is demoralizing, degrading, destructive.* Blessed be God, tokens for good are beginning to be seen. Large, and attentive, and often solemn assemblies, wait upon my ministrations. The word of God is still mighty, to the pulling down of strong holds. Who then can doubt the utility, the absolute

necessity of the work of missions? Let the friends of this cause be encouraged and animated, God owns, and blesses it, as his own cause. Every Christian has a part to act in this great work. Let none be found idle, or loitering by the way, when the command of God is, Occupy until I come. . . .

FROM A MISSIONARY IN GREENBRIAR COUNTY.

The Lord reviving his work.

I arrived in Western Virginia, on the 18th of May, and was requested to visit the Spring Creek Church, and see if I could not so manage, as to give them a portion of my time, at least for a season. I paid them a visit, and found religion in a low state, yet I was convinced they had some, yea, a number of praying people among them. We immediately established two prayer meetings in the two extremities of the congregation. The people seemed at once wakened up, and there was much wrestling with God in prayer, and we trust, in answer to prayer, God's spirit was poured out upon us; for at our communion, held on the fifth Sabbath in August, there were *twelve* added to our church on examination, and there are a number of others, we trust, anxiously inquiring the way of life. The people of Spring Creek, as far as we can judge, are a willing people, and we believe, with the blessing of God, much good may be done among them. The settlements of this country are sparse, and the labor difficult. Little we fear can be accomplished by Sabbath Schools, the people are so scattered. The only effectual means, by which they can be reached, are preaching of the word, and family visitation. There are attentive hearers, still there is much wickedness among the people, and a Gospel influence is greatly needed.

Tennessee.

FROM AN ITINERANT MISSIONARY.

Specimen of Missionary labors.—Interesting and important results.

Another missionary year has just closed,

being the *twenty-fifth* year of my labors as a missionary, and the fifty-fourth year of my life, and through the wonderful mercy of God, I have labored since the first day of last April, without the loss of an appointment from ill health, having travelled during the year, about *four thousand and five hundred* miles on horseback, preached about two hundred and twenty sermons, travelling through eight counties in Middle Tennessee, and losing a single appointment from high water. I have been instrumental in organizing four Sabbath schools, with about two hundred and forty scholars, and usually, about thirty teachers, and have succeeded in having erected two comfortable houses for worship, and in making some comfortable improvements in another.

It may be cheering to the hearts of God's people to be informed, that there has been a more than usual interest manifested in several of the churches under my supervision, particularly since the month of August, the congregations of *Mount Vernon, Unity, and New Bethel*, having each enjoyed "a time of refreshing from the presence of the Lord." The convictions in some instances were very pungent, and powerful; the meetings were nevertheless, still and solemn, and no outcry; yet you might see a whole assembly of people, whose faces were wet with tears; and it was delightful to hear the sweet songs of Zion, rising from warm hearts, in praise to God and to the Lamb, and then to witness the fervor of prayer, offered up in the name of the Redeemer, for perishing sinners. And then how delightful to see the placid countenance, and beaming eye of souls just born of God, and to unite in the joyful songs of praise, that arose from the children of God.

The result of the year's labors, so far as I have been able to ascertain, has been the hopeful conversion of about *seventy* souls; about half that number have united with our branch of the church, and there are others of whom we have hope, that they will also follow their example. Another blessed result of these meetings has been, to draw the people of God of different denominations nearer together, and many have greatly improved in their Christian character, and appear to enjoy a pleas-

ant state of piety. I must also state, there were no efforts made to produce excitement; the plain truths of the Gospel were preached with earnestness and fervor; the Holy Spirit accompanying the word spoken, it was made effectual to the conviction and conversion of sinners. The power of prayer was *signally witnessed* in very many cases, and in a very *special manner*. There were in one of these congregations several families who were infidels; a number of these are now hoping in the mercy of God, and others of these families are now among the anxious, inquiring the way of salvation. I hope and pray, that the Head of the Church may greatly increase this good work in our churches. My congregations have promised what, if paid, will meet my salary, so I presume the Board will not have to pay anything for the past year.

Iowa.

The following brief extract from a letter of one of our missionaries in Iowa, to a clergyman in this city, will be read with deep, and tender interest. The providence of God in preserving these young missionary brethren with their companions, amidst such frightful perils, and when so many of their fellow passengers found a watery grave, calls for sincere gratitude. We trust it is a token for good, to the important missionary field they have been permitted to enter. We entirely agree with the brother from whose letter we take this extract:

"That this is one of those providences, that calls for sympathy and friendly aid," and we venture to express the hope that such aid will be promptly and cheerfully given.—Ed.

There is another matter I will mention here. It is this. The Rev. Thomas H. Dinsmore, and the Rev. Francis B. Dinsmore, (brothers,) the former a licentiate of the presbytery of New Brunswick, and the latter, a licentiate of the presbytery of Washington, reached us, as missionaries of the Board, with their wives, a few days since. They were on board the Talisman steamboat, when the fearful disaster occurred, (the morning of the 19th of Nov.) by which, in two minutes, she was sunk, involving in a watery grave, more than *one hundred* of the passengers. These brethren and their wives escaped with their lives; but their libraries, furniture, &c., were all lost, besides a considerable portion of their wearing apparel. Their

loss may be put down at \$500, and it was their all, and a very serious matter to young persons, just starting in life, and thrown into a country like ours here.—The Rev. Thomas H. Dinsmore and lady are making their home with me for the present, and Mr. Dinsmore expects to take charge of two churches in Washington county, to which I have heretofore ministered. He has been favorably introduced there. The other brother will probably locate in Henry county, and if so, they will be about twenty-five miles from each other. I have been much pleased with Thomas and his wife. I think they will suit this region well, and it affords me much satisfaction to have it in my power to give them the home, and welcome of a brother. This appears to me to be one of those providences, that call for sympathy, and friendly aid. These excellent young persons seem scarcely to think of their own loss, since they have escaped with their lives, while so many of their companions perished in the waters. The brethren here will act a friendly part towards them, and do all they can for them.

Michigan.

In the following extract from the report of a missionary in Michigan, we have described a state of things which is found in many, very many of our churches. There is apparently good attention given to the Word; there is even, in some cases, a general seriousness, and yet few are savingly converted. *Why is it so?* And what is the *immediate duty* of God's people in this state of things? These are important questions, which we commend to the serious attention of all who love Christ, and are anxious that souls should be saved.—Ed.

Our spiritual condition is, in some respects, singular. There is a good degree of attention upon the ordinary means of grace, both in numbers and in apparent interest. Yet the power of the Spirit is wanting. No apparent want of harmony among us, and yet, I am afraid, it is the result of a want of spirituality. The people are kind, and often liberal in their attention to our wants; and yet their is, in other respects, a manifest lack of that consecration to the honor of God, and the promotion of his kingdom in the world, which evinces the controlling influence of the Spirit of Christ. I have endeavored to

preach the truth, and it is generally received with approbation, but sinners are not slain by the Law, nor made alive in Christ. Conviction of sin has, at times, been more or less manifest, yet few conversions have occurred. An apparent tenderness of conscience and the tearful eye, under the preaching of the Word, not unfrequently give us hopes of a better state of things at hand. But, alas! these hopes have been disappointed; the cloud that seemed ready to give us a plentiful shower has vanished, and the dearth has continued. Beyond all question there is a want of a spirit of importunate prayer. There is a want of that *Divine agency*, which is the subject of special promise, in answer to prayer. May the time soon come, even the *set time*, to favor Zion. For this we would earnestly pray, and for this, as we know we need, so we would humbly trust, we have the prayers of God's people. May the Lord revive his work.

Pennsylvania.

FROM A MISSIONARY IN NORTHUMBERLAND COUNTY.

Missionary labors—good effects, &c.

The Pennsdale Congregation is situated in Lycoming Valley, between Trout river and Ralston, comprising a district of *ten miles* in length, including all the population of the valley, and some who come to our places of preaching from the settlements on the adjoining mountains. My attendance is from two hundred, to two hundred and fifty people. The church was organized sometime in January last, consisting of *eighteen* members. Since then, at a communion season, four more were added on examination, and I am anticipating an addition of several more, so soon as an opportunity is offered. Since last April I have supplied this congregation with preaching every other Sabbath, travelling a distance of forty miles to reach them, and the same in returning. I have visited them from house to house, and have found many in entire ignorance on most subjects, both of a mental and moral nature. Some of them of thirty and forty years of age, are unable to read. The

doctrines of the Bible were unknown to them. I have regretted much that I could not introduce among them Bible class instruction; my distance from them, and other engagements would not admit of it. I have succeeded in organizing three Sabbath schools, in which we have from thirty to fifty children each. A more than usual interest is manifested in attendance and attention. Having no church edifice, our services have been held in school-houses, in three of which I have preached on each Sabbath, and in each of which we have our Sunday school. I have procured for them between fifty and sixty dollars worth of Sunday school books, and about twenty-five dollars worth of our hymn books, the chief part of which they have paid themselves. For my past six months' labor they will pay me sixty or seventy dollars. They have now presented me with a call to become their pastor, promising me two hundred dollars per annum, for the one-half of my services, and I expect soon to be installed their pastor. They have also a church edifice now nearly finished, they themselves having raised five hundred dollars wherewith to build. And now the surrounding people are heard to say: The Lord hath done great things for them, and they themselves respond, "the Lord hath done great things for us, whereof we are glad."

The Lycoming Centre Congregation, another portion of my field, adjoins the one I have described on the south. It comprises a district of the same extent with the Pennsdale. In its bounds I preach in two places; at Thompson's school house, and Crescent Nail Works. They were organized into a church the past summer. I have supplied them the other half of my time for the last six months. The church was organized with twenty members, and two have since been added on examination. There is now a considerable degree of interest among the people, from which I hope for much good. Two Sabbath schools have been organized, and libraries secured for them. I am about organizing a Bible class, from which I anticipate much profit. I suppose the population would amount to four hundred or more, and perhaps three hundred have been to hear the Gospel. There is much of ignorance

and much immorality, especially on the Sabbath. They greatly need the influence of the Gospel. Souls are going to destruction, and must perish, unless they have the Gospel.

Ohio.

FROM A MISSIONARY IN MUSKINGUM COUNTY.

Good progress—The regenerating power of the Gospel.

. . . . There is, in all the congregations to which I minister, a continued increase of attendance on the means of grace, and

apparent interest. So great has been the increase of those who attend at Mt. Z . . . , that the enlargement of their present house of worship, or the building of a new one, has become indispensable. At H—that once ungodly community—the regenerating power of the Gospel, so marked at the first, still continues to manifest its influence. Passing through this region, five years ago on the Sabbath day, it would have been remarkable, had you not witnessed wickedness of the most flagrant kind; such as horse-racing, drinking, &c. Now it is entirely changed. The Sabbath, to appearance, is sanctified

Mission Rooms, Philadelphia, March, 1848.

TO PASTORS AND CHURCHES.

Time passes rapidly away. Another year of our labors in the cause of missions will soon close. Within a little more than two months, after this number shall have reached our readers, the General Assembly of our Church will be in session, when the Board must make their report, and close their accounts for the year. It is not our design here to anticipate that report, nor to enter into any detail of the onward progress of the work committed to this Board. On that point, we will only remark, that this work has *steadily advanced*. God has signally prospered the cause of *Domestic Missions*, in our own Church. And by his favor, the Board hope to be able at the close of the year, to make a report to the churches, cheering to the hearts of all God's people.

The specific object, we have in view at present is, to remind pastors, and churches, which have not yet made any collection for Domestic Missions the present year, that the year will soon close, and that the interests of this great cause, imperatively demand, that none of our churches should fail to do something for this object. Thus far, during the year, through the favor of God, by the prompt, and liberal action of a portion of the churches, and by the liberal donations of individual friends of the cause, the Board have been able to meet promptly all their engagements, and to send into

the field every suitable applicant for an appointment. The importance of their being able to do this, is now seen in the present prosperity of the cause. While we thus notice with gratitude, what has been done for this cause, and thank God, and the churches for its present prosperity, fidelity to their important trust, requires of the Board to say to the churches, which have not yet taken up their collections for this object, that the interests of this cause, imperatively require, that these collections be made *at as early a day as is practicable*, and it is of great importance, that *every Church* should do *something*.

We would here remind the churches, that their missionary operations have been greatly extended during the year; that several new, and expensive missions have been established; and that the Board are now embarking in additional missions of vast importance, at a distance from the seat of their operations, and which will necessarily require a large expenditure of funds. The engagements of the Board at the present time, from the facts stated, are largely in advance of any former period. And their present liabilities will necessarily be greatly increased, by their mission to Oregon, and other missions in contemplation. The churches therefore, can easily understand why it is, that a much larger amount of funds than usual, will be required to meet the demands of the next two, or three months.

And now brethren, ministers, and people, who feel the importance of having the Gospel preached in all the dark-places of our land, we bring this great cause before you; a cause in which all are deeply concerned. And we appeal to your love of country, your love to Jesus Christ, and to the souls of men, and entreat you, individually, and collectively, to do your part in this noble work. God has greatly blessed us in this land. He has given us general health, and an abundant supply of the necessities, and comforts of life. Shall we not manifest our gratitude to Him, by doing something to advance His cause? In every part of our own wide domain, extending from ocean to ocean, and from the northern lakes to the southern gulf, "the fields are white unto the harvest, and the way is fully open for the introduction of the Gospel, yea, they are beseeching us to send them the Gospel—Shall they have this precious Gospel which bringeth salvation? Shall it be sent, and sent soon, *sent now* to the waiting millions of our countrymen? Is there a single church in our whole connexion so poor, as to be unable to do anything for this cause? We cannot believe there is one. Let the subject be wisely, and kindly presented to *all* and we are persuaded *all* will do *something*, and thank God for the privilege of doing it.

In conclusion, then, we would most respectfully, but earnestly, ask of *every church*, in which a collection for this object has not already been made, that this collection be made in the *month of March*, or where that cannot be done, in the *month of April*, in order that these collections may be included in the report of the Board for the present year. And we do hope, for the benefit of all our churches, as well as for the interests of the cause, that not a single Church will fail to do *something*, however small may be the amount. May God bless our churches, and prosper His own cause.

TO THE MISSIONARIES OF THE BOARD.

Early in March a blank form for an annual statistical report, will be sent to each missionary on our list, with the request, that the same be filled up to the 1st day of April, and immediately after that day, be returned to the office of the Board in Philadelphia. Our object in alluding to this subject

now is, to bespeak the attention of our missionaries to this matter. It is important these reports should be forwarded to the office, as early as is practicable, after the first of April. And it is equally important, that pains be taken to make these reports as accurate, and as full, as is at all practicable. We would also suggest, that any incidents of general interest, which may have occurred during the year, and a brief general review of the results of the year, so far as these results are known, may be entered on the blank page of the form sent. The Board desire to give to the churches in their annual report, as full a view as they can of the missionary operations, and results of the year. For the materials, they must depend on the reports of their missionaries.

There is another topic, on which we would respectfully say a word to our missionaries. We are anxious that every missionary of the Board should *do something* among the people to whom he labors, *for the cause of Domestic missions*. We firmly believe the feeblest church will be benefited by being wisely, and kindly asked to contribute to this cause, and however small may be their contribution, the effect of *doing something*, we are persuaded will be salutary. The reason that is sometimes given, why missionaries should not urge this matter upon their people, because it has the appearance of asking contributions for themselves has no force, they do not in this matter ask for themselves at all; they ask for Christ, and his cause, as they are in duty bound to do. And equally nugatory is another objection, not unfrequently urged, that many of these churches are too poor to do anything. This we believe is an entirely erroneous view of the subject. No people are so poor, as to be positively unable to do anything for the cause of truth and righteousness. If they can do *but little*, let them be encouraged to do *that little*, and the effort will redound greatly to their benefit. A number of our mission churches, and some among the poorest of them, have already made collections for this object, and they have been blessed in doing it. Now what we most earnestly desire is, that *all* our mission churches should *do something* for the cause of Domestic missions. We do most earnestly desire that *not one* should be found delinquent in this matter. And the reason for our anxiety in this matter, is well expressed by the apostle Paul—"Not that we desire a gift; but we desire fruit that may abound

to their account." We venture then to suggest to each missionary, who has not already done this work, that a collection for *Domestic missions* be taken up, as early as is practicable in the month of *March*, that the result may be entered in the annual statistical report, to be sent on the first of April. What a cheering token for good to our mission churches would it be, should we be able to report: that *not one of them had failed* to do something for the spread of the Gospel through our country? And what a salutary impression would such a report make on all our churches?

At a meeting of the Board of Missions on the

13th of December, 1847, they unanimously adopted the following resolution:

"Resolved, that this Board deem it expedient to have a sermon on the subject of Domestic missions, preached before the General Assembly, or during the sessions of the General Assembly, which will meet in the city of Baltimore, in May next."

The Rev. N. L. Rice, D.D. of the city of Cincinnati was appointed by the Board to preach that sermon, and the Rev. Lewis Green, D.D. of the city of Baltimore, was appointed his alternate.

We are gratified in being able to state, that Dr. Rice has accepted his appointment, and with leave of Providence, will perform this service.

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN JANUARY, 1848.

SYNOD OF NEW-YORK. *Pby. of Hudson.*
Liberty ch N Y, 8; Gosheu ch N Y, Dr. J S Craue
20

28 00

Pby. of North River.

Marlboro' and West Neighborhood ch, N Y, from James O Conkling 50 cts, Charlotte Wood 50 cts, Mrs Eliza Dubois 25 cts, Mrs Eliza Wygant 50 cts, Mrs Wood 25 cts, Mrs J Ward 50 cts, Mrs Dr E Fowler 1, Mrs Martha Bloomer 1, Peter V B Fowler 20—in all

24 50

Pby. of Bedford.

Croton Falls ch 10; White Plains ch, J Purdy, 1

11 00

Pby. of New-York.

Erick ch. New York city, from the following, viz: H Holden 100, Silas Holmes 250, John Adams 20, W H Oakley 2, J Bliss 25, S Knapp 20, J C Tucker 15, J N Nixon 5, L P Stone 25, D Mills 20, S H Hazzard 5, D Lord 50, cash 156 47, Sab sch coll 6 50—in all

701 97

2d Pby. of New-York.

cotch ch, N Y, Mr Walker

5 00

SYNOD OF NEW JERSEY. *Pby. of Elizabethtown.*

Woodbridge ch, N J,

50 00

Pby. of Newton.

Stillwater 1st church, N J,

62 00

Pby. of Susquehanna.

Towanda ch 4; Orwell ch 8

12 00

Pby. of Luzerne.

Wyoming ch, hal

9 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Tenth ch, A friend, 2 50; Valley ch 10; Second ch, cash coll, 86 02, also from J Hasetine 5, Mrs Shmu 2 50, A member 50, W R Thompson 10, Daniel Haddock Jr 2, A friend 1, Wm Nassau Sen 5—amount 161 52; Fourth ch 50; Tenth ch a friend 10

234 02

Pby. of Newcastle.

Forks of Brandywine ch, Pa, bal

3 05

Pby. of Baltimore.

Bethel ch 9; Fourth ch, Balt, 36; First ch, Balt, 443 48; F street ch, Washington city 32 25, ditto don of Miss McQueen 2; Gowanstown ch 10

532 73

Pby. of Huntingdon.

Little Valley ch, Pa, in part

25 00

Pby. of Northumberland.

New Berlin cong 6 91; Mifflinburg cong 7 74; Hartleton 6 35

21 00

SYNOD OF VIRGINIA. *Pby. of Montgomery.*

Salem ch, Va, 22; High Bridge ch 8; Mountain Union ch 4; Covington ch 5; Salem ch 1

40 00

MISCELLANEOUS.

A friend 1000; Rev Joseph Smith DD 60; Littleton Kirkpatrick, Esq 125; Pro rata dividend of interest acct from the General Assembly 457 69; "A F" to purchase catechisms 5

1647 69

Total

3406 96

CLOTHING.

From the ladies of Bridge street ch, Georgetown, D C, a box of clothing, value not given, estimated at

30 00

From the ladies missionary society of F street ch, Washington city, a box of clothing, value not given, supposed to be worth, about

30 00

60 00

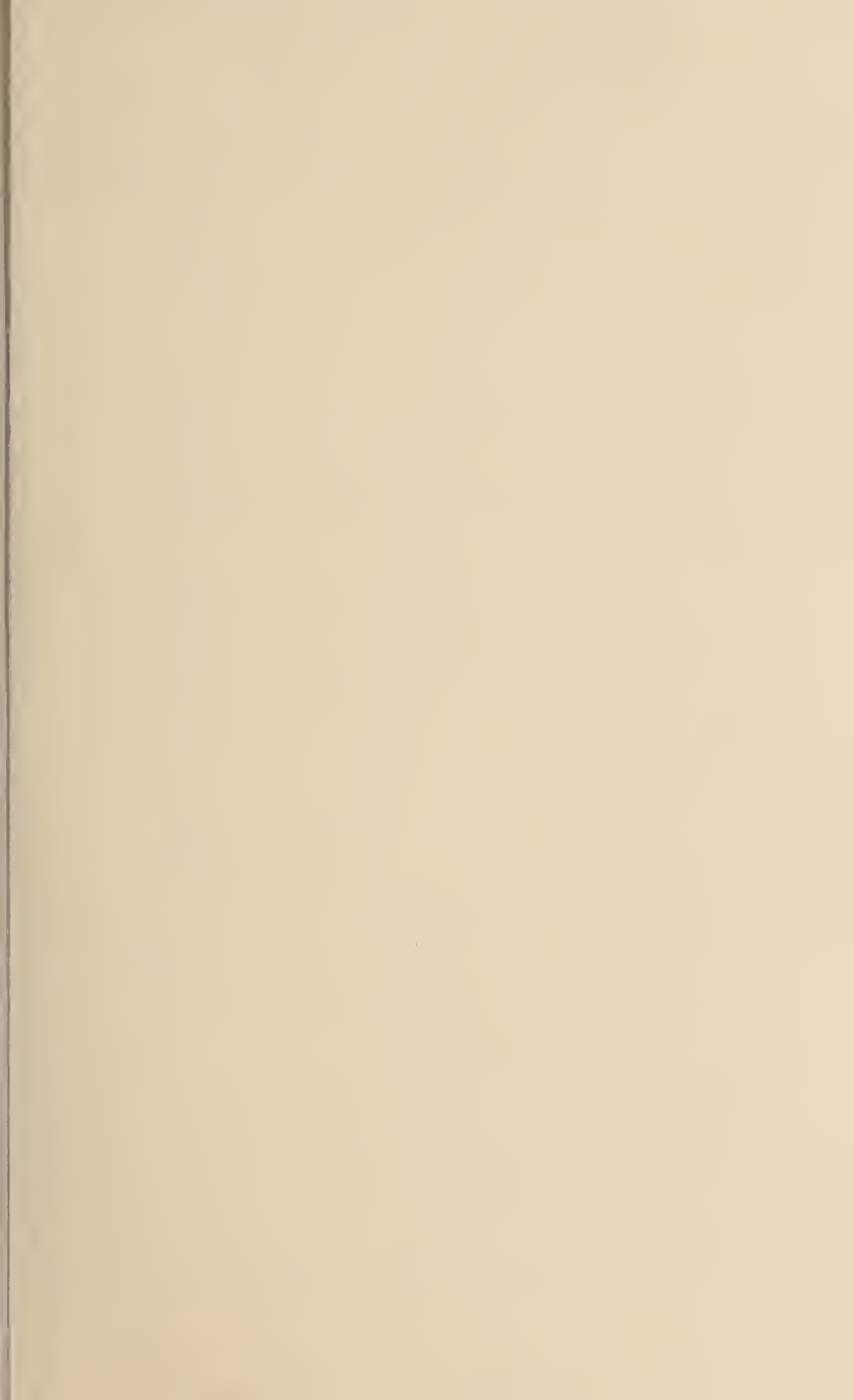
WM. D SNYDER, Treasurer.

CHURCH EXTENSION FUND.

RECEIPTS DURING JAN. 1848.

"A friend" 1000; A member of Seventh ch Phila 5; Rev J J Janeway DD 200; "A friend" 1000 2205 00

WM. D. SNYDER, Treasurer.



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